

KASHMIR SOCIAL AND CULTURAL HISTORY

(The Sight of blood is abhorrent to a Kashmiri)

(*Lawrence Sir W.R.*)

(To my own countrymen who have suffered)

KASHMIR

Social and Cultural History

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PREFACE

This is a collection of my scripts written over the last several years for journals and newspapers. They have, therefore, naturally varied themes though each piece essays a point of view in a limited manner. I just thought of putting them together in the present form and, therefore, these are with those who are interested in the history of native land (Kashmir) and can be found worth.

(G.M.Rabbani)

Sathu (Sadi Qazi Zada)

Srinagar, Kashmir.

Nov., 1985

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(Prof.) G.M. Rabbani

SATHU, (Sadi-Qazi Zada)
Srinagar, (Kashmir)
Nov. 10, 1985

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Administrative System Under Kashmir Sultans

The administrative set up in mediaval Kashmir did not undergo a drastic change but remained intact which was prevalent in ancient Kashmir. Sanskrit remained the official language under early Sultans and the Civil servants known as Kayashthas continued in office un-disturbed.

With the advent of sayyids and missionaries of Islam from Central Asia and Iran during the fourteenth and fifteenth Centuries, the administrative system slowly began to change. The tendency to model the administration on the system prevalent in other Muslim countries began in 1338 A.D. and new institutions under Arabic and Persian influence were imported and old official designation became out dated. The main administrative development seems to have been complete during the reign of Zain-ul-Abdin (1450 A.D.)

The kingdom of Kashmir was divided into three principle administrative divisions.

1. Kramrajayya is Kamraz (Territory below Srinagar)
2. Mudhavrajayya is Maraz (Territory on both sides of the River Jhelum above and including Srinagar).

3. Lohra.....Loran.....Lohran is modern Poonch and Mundi which was added to the kingdom of Kashmir in the middle of 10th century and these divisions were further sub-divided into Paraganas known as Tehsils today.

Earlier list of parganas prepared during the Chakk period was forty-one. The number changed under Mughal and Afghan Governors and during the Sikh rule these were further reduced to thirty-six as stated by Mr. William Moorcroft in 1823 A.D. and Baron-Von-Hugel in 1835 A.D. Under Dogra rule the paraganas were reduced to eleven after the fashion of the British provinces. But no regard was paid into the historical division of the country. The old position of districts remained in tact uptill 1948 A.D.

It was in 1320 A.D. a Ladakhi prince Lachan-Gyalbu Rinchan after conversion to Islam proclaimed himself Sultan of Kashmir assuming the title of Sultan Saddur-ud-Din and thus laid the foundations of an independent Muslim Kingdom of Kashmir. After his death Shah Mir and his successors infused vigour and efficiency into the administration. The powers and prestige of the Sultans began to expand gradually. The Sultan of Kashmir began to recover authority and control over the neighbouring states including Ladakh, Baltistan and other frontier regions.

In the administrative set up first of all we had the office of Sultan or Monarchy which was hereditary. Sultan was the head of the State. He was an autocrat and an apex of the whole organisation. His authority was supreme. He was the Law giver as well an interpreter. He was the supreme commander of the armed forces and led campaigns either personally or through commanders. He could declare war and peace. The Sultan was assisted by council of ministers and high officials in his duties. Ministers were chosen from the leading aristocracy who were very powerful and prevented the Sultan in becoming a despot. When the Sultan was weak or ineffective the real power was in the hands of nobles who set up or pulled down rulers and parcelled out the kingdoms.

among themselves. The great authority which they wielded proved harmful to the country, it prevented the establishment of a strong centralised government. It led the formation of cliques and rebellions. Sultans had coins minted in their own names.

Next to Monarchy was the prime minister or Wazir-i-Azam. In the region of Sultan-Zain-ul-abdin Wazir's position became "above anybody" and began to be chosen by the Sultan himself. He dictated the policy of the state and exercised the supreme power of the Government. He was the head of the civil administration and the highest official in the State. He was the constant advisor to the ruler and enjoyed his utmost confidence. He led the armed forces. Upon his ability and wisdom depended the welfare of the people and the stability of the Government. After the death of the Sultan Zain-ul-abdin wazirs were so powerful that they reduced the sultans to the status of mere puppets and themselves became de-facto rulers.

Next to the Wazir was the Dewani-Kul (Finance-cum-Revenue Minister) or Mushri Mal, the most important officer in the kingdom. It came into existence in the reign of Sultan Fateh Shah 1516 A.D. who was anxious to reduce the power of the Wazir Azam. The Wazir Azam retained the military, executive and judicial functions but the power to control the finance was taken away from him and placed in the hands of Dewani-Kul.

Sheikh-ul-Islam was the head of the ecclesiastical department. This post had been created by Sultan Skinder in 1380 A.D. and continued under later Sultanate and Mughal rule. The Sheikh-ul-Islam was the representative of the Ullema and his duty was to see that Shariat law was enforced. A person of high learning and piety was appointed to this post. He performed the coronation ceremony and was legal and religious adviser to the Sultan. Chakks rulers abolished this post and instead created Qaztul Qazat who became the Qazi of Srinagar later on.

KASHMIR Social and Cultural History

The administration of Justice was in the hands of Qazi. He was assisted by Mufti who gave rulings on cases according to the Islamic laws. Next to Mufti was subordinate judicial officer known as Mir-Adl who functioned in every district to decide property suits. Justice was administered by the Sultan and the Wazir personally in the court which was open to all. The decision of Civil suits was according to the Shariat or the personal laws of the contending parties. Hindus and Budhists were ruled according to their own laws. The pandit or shastari or Lama explained the personal laws of Hindus and Budhist. Status of pandit was the same as that of the Mufti. Sultans were accessible to the people. They dealt out justice impartially but the punishments were not according to Shariat. Kashmir Sultans like Skander, Ali Shah and Zain-ulabadin never favoured capital punishments nor lashes were inflicted on the criminals. Criminals were made to work in public buildings and roads. Highest punishment was exile.

Mir Bakhshi was the head of the military Deptt. He kept the registers of soliders, distributed the pay and was responsible for their recruitment. This post was created by Sultan Ali Shah in 1570 A.D.

Amir Dar or Lord Chamberlane was another important officer who always remained in the company of the Sultan. Petitions were presented through him and no one was allowed to enter the royal presence without his permission. He made arrangements for important celebrations and was thus the master of the ceremonies.

The Nayaak was in charge of passes leading to the valley of Kashmir. He was directly under the Central Government. The post was heridetary. They were given Jagirs in lieu of their services. They had at their disposal a force which was stationed at fortified out posts and they had to see that no one entered the valley or left without Khatti Rah (permit). They were required to defend the valley and prevent smuggling and collect customs duties on goods exported and imported. When the Nayaaks proved traitors, the valley was invaded. During

the Mughal times this duty was entrusted in the hands of **Mafiks** who acted as "Wardens of Marches".

Khazandar was treasurer. He sometimes played the part in securing the succession of a claimant to the throne.

The internal administration of Srinagar was controlled by the city prefect known as **Kotwal**. He had to collect the fines from the people and had to look after their morals. He was responsible for law and order in the city and protect the citizens from thieves or robbers.

Muhtasib was another important post who supervised the markets inspected weights and measures. He had to see that public prayers were conducted properly five times a day, that intoxicating liquors and drugs were not manufactured or sold publicly that no one was found drunk in public places and that gambling and immoral livings were not carried on. Every village had a **Muhtasib**.

As already said the valley of Kashmir was divided into three districts. Each district was kept incharge of **Hakim-ale** which remained in vogue upto 1948 A.D. He generally belonged to the royal family and was a man of trust. **Hakim Ala** was required to maintain law and order in his district and collect revenue and dispense justice. Each district was further sub-divided into several **Tehsils** and kept in charge of a **shiqdar**. Each **Tehsil** had a number of villages, which formed the unit of administration. Each village had an Accountant or **patwari**. For maintaining law and order each **Tehsil** or **pargana** had a police Officer called **Sarhang Zada** who had under him a group of villages. **Dooms** and **Chandals** were under this police officer who swept the houses in the day and kept watch in the night and for this service they were given food by the villagers. The post of **lumbardar** was introduced for the first time by **Raja Todarmal** during **Akbar's** time. The Sultans were kept informed by the doings of their subjects, the ministers and officials through the net work of spies. Spies were kept on the frontiers of the valley to keep an eye on the enemy agents and **Nayyaks**.

During the Mughal period the administrative system underwent a revolutionary change. Kashmir became a province or a Subah of Mughal empire. The form of the administration was brought in line with the rest of the country. Mughal officers took over the charge of the different departments. The official heirarchy gradually expanded. The new portfolios came into existance. Each Governor or Subhedar brought with him his own secretary. He had his advisors, Nayab Subhedar (Deputy Governor) Sahab Kar (Chief Secretary) Dewan (Controller of Revenue and Finance), Qanungo, (Settlement Commissioner) and peshkar (Personal Assistant). Subhedar invariably belonged to the Mughal Nobility. He was the representative of the Sovereign. During medieval period Kashmiri pandits were treated with respect. They regained their power and prestige and held the position of trust and responsibility in the administration.

In the end let me conclude that the administrative setup was efficient and happiest under Mughals and Afghans, Kashmir was a province subject to laws administered from the Mughal and Afghan capitals provincial Governors issued regulations which were in the nature of by laws and Muslims were kept deliberately illiterate.

Coinage in Ancient Kashmir

In the numerous passages of chroniclers of Jonaraja, Srivara and in the Lokaprasaka there is some mention of 'Dinaras' which states the price of commodities, amount of salaries, etc. It is clear that it has been a currency of the rulers of ancient Kashmir. The tradition prevailing in Kashmir shows that the currency of Kashmir was based on a decimal system of values starting from a very small unit. From the literary evidence Kushans (Kanishka Havishka and Vasudev) ruled the Valley of Kashmir in early centuries of Christian era. Their rule was fairly well established. The coins issued by these rulers were in actual circulation in Kashmir as media of exchange. It was a bimetallic currency of gold and copper. Since Kashmir was a flourishing trade centre of India and central Asia, there must have poured into the valley enough of gold to enable its rulers to mint gold coins in abundance. This metal naturally facilitated trade with foreign countries as gold has from time immemorial been the medium of international exchange. The coins issued under Kushans were of inferior type in metal. Though these coins have been recovered at different places, of Kushan empire but it is certain that these coins hailed from the valley of Kashmir. After imperial Kushans, Kashmir witnessed the rule of Kidara Kushanas. The gold coins of Kidaras closely follow the imperial Kushan type having king standing on the obverse and goddess seated on the reverse. There is in addition the word Kidara written in Brahmi characters of about 4th century A.D. The coin type including the legend Kidara

was adopted on the coins of the local rulers of Kashmir from about the 6th century A.D. and continued upto 9th century. A Kashmirian poet of the 9th century remarks that the poems of his time were called Kidaras'. Next we come to the time of Mehrkula the Hun king 6th century A.D. The theory of Mehrkula's coins being struck in Kashmir lacks force. No coin of Mehrkula was found within the confines of Kashmir. Even kings of Karkuta dynasty adopted the letters Kidara in keeping with the past tradition. He struck coins in the valley and Mr. Cunigam thinks that one of these types is a copy of Kushan king where in the king is standing on the obverse and the goddess seated on the reverse and with the legend Jayatu Mihiraklua was struck in Kashmir. A large number of coins have been found in Kashmir which are at present housed in S.P. Singh Museum, Srinagar and ascribe to a king named Torman. He issued coins which are invariably in copper instead of gold and follow the coins of Kidara Kushanas having standing on the obverse and a goddess holding lotus on the reverse, and this continued till the beginning of Karkot rule 627 A.D. Even though Kashmir had attained great prosperity, we find an electrum coinage of mixed metal which contain gold, silver and copper in different proportions. A large number of these coins have been found in distant places as Utter Pradesh and Bihar showing the brisk trade going on between Kashmir and rest of India. The name of Sri Torman in Brahmi character is written on the obverse the reverse contains the legend Kidara written from the left. There is a mention of a king named Torman in Kalhana's Rajtarangni who was a brother of ruling monarch Hiriyana father of king Parvarsana II. But Hun king Torman is not known to have ruled over Kashmir. Torman of Kashmir was different from Torman the father of Mehrkula. It is his son Mihirkul who came to exercise his sway over the valley and introduced the copper coins of his father. During the latter Hun rulers economic condition of the valley worsened. Over land routes were disturbed and closed down. Kashmir became a "landlocked territory" detached from rest of the world. It became an impoverished country. Gold and base gold coins went out of circulation. After the death of Mihirkul we come to the reign of Parversen,

the founder of modern Srinagar. Who had again coinage of gold and silver. On the obverse of silver coin, Lakshmi is seated with lotus in her left hand, to the right is the word Sri Parvara, on the reverse is king standing to left crescent topped sceptre in left hand. His gold coins are of slightly different type from his silver. The goddess seated on the lion with lotus in left hand is described by Cunningham as Lakshmi is probably to be identified with goddess Ambika. The presence of crescent topped standard shows the monarch's inclination to Shavism a fact which Kalhana agrees. The name of Sri Parversena is written in Brahmi characters of about 5th century A.D.

Between the time of Parversen and the rise of Karkotas under Duralabhavardhana founder of the dynasty are to be assigned some coins of rude workmanship of seated goddess and standing type containing the name of Sri Narendra on the obverse and Kida on the reverse. Sri Narendra was king Sri Narendra ditty mentioned by Kalhana. He has lineage with the Hun rulers. The founder of Karkota dynasty was also the first member of the family who struck coins in his own name which were in circulation even during Lalitaditya and his grandson Jayapida's time. Lalitaditya had a prosperous reign over 36 years but did not struck coins and kept some copper coins of his father and grand father in circulation. Jayapida is said to have struck coins in his name. The legend Sri Vinayaditya is written on the obverse and the words Jayati and Kida appear on the reverse. There was great debasement in currency during the reign of latter Karkot kings, no doubt due to the instable political conditions prevailing in Kashmir. But when under Avantiverman Kashmir witnessed an era of consolidation and peace, we find again the mixed gold coins in circulation. There is one class of coins issued in the joint names of Queen Dida and Khemagupta. Kalhana states that king Khemagupta was so enamoured by his wife Dida that he became known Dida Ksema. Excepting under Harsha (1089 A.D.) when in the beginning of his reign he struck gold and silver coins. His gold coins are of two classes. The obverse of the class one

depicts a horse with lance to right. The legend goes as Harshdeva. Its reverse an elephant on the right. His gold coin have been in abundance but silver and copper are rare and the last Lohara kings reverted to the copper coinage. It appears that the rulers, the Damaras, rich merchants, and nobility were engaged in amassing bullion in the form of heavy ornaments. King Yasaskara carried with him two and a half thousand gold pieces when he went to pass his last days in the temple at Bijbehara. Keshmagupta and other kings and queens had the rich treasures of gold and ornaments although there is no evidence of gold coinage, copper coins were alone in circulation.

A part from political instability the main reason for withdrawal of gold from circulation was the complete break down of trade and commerce with the rest of India following the policy of "isolation" adopted by the later kings. Bullion ceased to enter the valley and since there was no need of precious metals for settling transaction with outside traders, the remaining few gold coins seem to have gone out of circulation.

Besides metallic coins, cowrieshells were used in daily transaction. The cowrieshells have been in use almost all over India when metallic coins were not invented. It was the principal medium of exchange in daily transaction. But sometimes it was found to be current side by side with gold silver and copper coins. It is to be believed in the 11th century A.D. Cowries were used in daily transactions. The lowest denomination of the prevailing currency was cowrieshell (varatake) is evident from Kalhana. The use of cowrieshells prevailed upto Jonaraja's time (16th century). Another medium of exchange in early Kashmir was paddy or Dhani which we still observe in the rural areas of Kashmir. In the 9th century the land revenue of Kashmir was collected in the form of Dhani or Paddy. In fact payments of rents, fines, wages etc. were also paid equivalent to Dhani or Paddy. Barter system was also prevalent in old Kashmir and the

Dhani or Paddy was the main medium of exchange. It was an essential commodity and therefore acceptable to all. It had the quality of being divisible in the minutest portions. In a slightly later stage of economic life, cowshells possibly came in use.

From the coins the general economic conditions of the people in the Valley can be examined. Under Kushan rule Kashmir shared the prosperity of the great empire when bimetallic currency prevailed. The over land trade routes were opened which enriched the Valley and raised her economic standard to a high level. It was during this flourishing period that the Roman golds being ultimately transformed into minted Kushan coins became current in Kashmir. The gold coins were adopted for carrying on trade with foreign countries. Since foreign countries would not accept anything but gold. The copper coins was presumably the medium of exchange in local transaction. From the 9th century onwards there is no evidence that gold coins were in actual circulation. The reason for withdrawal of gold coins is not for to seek. It is presumed that gold coins were needed for payment to foreign merchants who would not accept any other metal. Now when trade with foreign countries came to standstill due to instability and change of government in foreign countries, gold coins were no longer required. Whatever little trade was going on could be paid back by gold bullions and as far as Indian territory were concerned with cowshells as well. It is clear that from the 10th century onwards Kashmir had a coinage of copper only. Copper was extracted and minted in the Valley but there were no gold mines. All gold appears to have poured from outside by way of trade and commerce. When trade with foreign countries ceased, the entry of gold also stopped. Another cause for the withdrawal of gold coins from 10th century onwards must be sought in the operation of general economic law that when coins of more than one metal are in circulation, the coins of less valuable metal from the market. **Bad money drives away the good.**

Ancient Srinagar—A Glimpse

Srinagar is the symbol and emblem of the valley of Kashmir. Scholars in Medieval Kashmir called it 'shari Kashmir'. Alberuni who reached near our borders in 1021 A.D. generally calls it 'Shari Kashmir'. All hopes, fears, glories and feelings whether these are physical or spiritual are represented here in amptitude. One cannot know fully the Kashmir vale unless he knows this historic city of our forefathers—Srinagar. This is the royal and ancient city and the present name is Srinagar. During the Muslim rule people called it 'Shahar' and at present it, is locally known as such. "The city says Alberuni, 'covers a space of foursakhs'. But when the Sikh rulers of the Punjab annexed Kashmir 1819 A.D. they restored its ancient name of Srinagar which was Srinagari. This city has a chequered history and for the first time, we find its mention in Kalhan Pandit's political works. Raja Tarangni. According to him ancient Kashmir has had a number of capitals. The most important of these was Srinagari—the city of Sri, an appellation of the goddess Lakhshmi. Nagara means the city or may mean wealth or beauty or Soveriegnity. Lakhshmi was then quite a popular diety worshipped by the inhabitants of the valley and we find quite a number of Shrines of goddess Sri existed in the valley and the founder of Srinagar is created with the establishment of five large shrines of the goddess Lakhshmi. The dominant.

faith of the people was the Naga worship snake cult. This had been the earliest religion of the land. But long before the Vedic Aryans had introduced the philosophy of Shavism and Vishnu cult.

This royal city was situated at the old site of Pandraitthan village, two miles in the east of present Srinagar. It was founded in the 3rd century B.C. by King Asoka when he was a devotee and worshipper of Buteshwar and had before this built two shrines at Vijbror (present Bijbehara) known as Ashokishwar Shrines. It (Srinagari) carries the old memory in its name which is the corruption of the word Puranadhistan (old capital). It was a large and a prosperous city rolling in wealth. If our first chronicler Kalhan Pt. is to be believed, it contained ninety six lakhs of houses so high that these touched the clouds. Its real extent is indicated by the ruins of an old temple at the site of present Badam Bagh Contonement. The ruler caused temples Stupas and Vihars to be constructed in this city. The stone architecture was prominent and Greaco-Budhist influence was predominant. It enjoyed a privilege of being a metropolitan city upto the end of 6th century A.D.

Budhism had found its footing in the valley in the early 3rd century B.C. Budhism was first preached in Kashm'r by Midhantika and the rulers of Kashmir patronised Budhism upto the end of 11th century. Thereafter in the 6th century a new city was founded by King Parversen near the present Srinagar fort in the areas of present day Malkah graveyard and Nowhatta. It extended upto the right bank of the Jhelum river near Aali Kadal Bridge. The city was then named as Perversenpur or Praverpur which remained in use upto 11th century and later on resumed the name of old city of Srinagar. Since both Srinagar and Praverpur existed side by side the old name remained in common use with the inhabitants.

Medeaval historians according to Prof. Wilson Haider Malik of Chadur and Azam Diddawari mention that the old

Srinagar built by King Ashok was Sir Kanligund near the temple town of Mattan. To this tradition George Bhular, the modern Indologist refers "that some Brahmans of the valley also think that it lay near Islamabad". But according to the Chinese traveller, Hieun Tsang who visited and stayed in Srinagar for two years in 631 A.D. mentions the capitals, the old and new. The old city lay in the South of the present city "near the great mountain". The description is agreeable with the identification of capital with the present Srinagar and the old capital at Pandraithan and its surroundings. Why this site was chosen? Perhaps for intrinsic value. Later rulers built their capital at other places in the valley. Lalitaditya built his capital at Parihaspur six miles below Srinagar on Ikhmanpur plateau. His son Vijraditya built his capital at Shankerpur now known as Pattan. Jayapid had his capital at Jayapur modern Anderkot village in Sonawari Tehsil. Avanti-Verman founded his capital at Woontpur. Kushan rulers, Kanishka, Jushka, Havishka built their capitals at Kanispor (Baramulla), Jushkpur (modern Zakur) near Hazratbal Shrine Srinagar. Havishkpur, now Ushkur village, two miles in the east of Barmulla and so on. Srinagar was then put in the district of Madhavarajjay-Maraz, present day Anantnag and Pulwama districts above Srinagar from earliest times.

The founder of Srinagar built a number of Shrines in the city dedicated to Shiva, Vishnu, Kali and other deities. Among the temples at present is Maha Kalishwari near Fatch Kadal. He divided the city into eight wards which are intact even today. Each ward was supervised by a ward officer deity known as Bhairov in whose honour temples were built and are even worshiped today by the Brahmans of the valley.

Srinagar became the centre and mistress of propagation of Buddhist doctrine and was patronised by the local rulers side by side during the early centuries of Christian era. It radiated Buddhist influence to Central Asian countries Siberia, Mongolia, Sinkiang (Xinjiang) and Tibet (Xizang). King Jayendra founded a grand Vihar known as Jayendravihar.

near our present Jamia Masjid which was visited by the Chinese pilgrim Hieun-Tsang who stayed here for two years and copied Sutras and other Buddhist manuscripts. Jayendra had erected a silver statue of great Budha in this Vihar. Another great Vihar was founded by the queen of King Megvahan known as Amrit Bhawan Vihar in our present day locality at Wonta Bhawan, Srinagar. Chinese pilgrim, Oukang visited this Vihar in the middle of 8th century. There existed one more grand vihar at Srinagar in Narvor locality, called Narvôdh Vihar. From here, Chinese traveller spent four years in the valley. On pilgrimage to these holy sites and in studying Sanskrit. Besides in the neighbourhood of Srinagar there were three hundred Vihars and innumerable stupas and sacred images. Tibetan Buddhism drew inspiration from Kashmir. Fourth Buddhist Council was convened near Srinagar under the Chairmanship of Katyaniputra where a split occurred in the Buddhist Church known as Mahayana School. Unfortunately Buddhism fell on its evil days from 9th century. Its place was taken by the rulers of Shiva and Vaishnava faith. Srinagar was acclaimed as Shardadesh. All religions, faiths enjoyed wide popularity in the valley even Marco Polo Venetian traveller states "that at this time Srinagar was pre-eminent among the idolatrous countries and it was original source from which Idolatry had spread around".

It became the pinnacle of fame due to goddess of learning (Saraswati). Even today young ones in the plains kneel down before Kashmir as if moving towards the spring of knowledge.

Bilhan, our great Scholar poet of 11th century, native of Khanmoh village (Srinagar) gives a vivid picture of peraverpur (Srinagar) and says "it is the most charming and surpassing in beauty all other cities. For its coolness in summer and for the beauty of its grooves, even those who have reached the garden of celestials could not forget it". Srinagar being the centre and mistress of cultural activities, she produced exponents of Shiv philosophy like Sri Kanth, Somanand and Vasugupta, Kallat and Prodhmani Bhat, the great Abhava-gupta. Khemraj, Udhbhat and Mamatta Acharaya. They

adorned courts of rulers of Kashmir at various times and plied their inspired pens under the Sun of Srinagar. Equally were important the Rehterician Anand Vardhan and a composer of Buddhist poetry. Shiv Swamin, Utpaldev, Rattankar propounded and enriched the philosophy and culture of their native land Kashmir, Kshemandar, the literature also flourished during the period. Though he was a Shavite in the beginning, but later on became a Vaishnava he was a versatile genius and wrote didactic and sataric poems.

Brahmans were the highly privileged class. They received *agrahars* (Land grants) from their rulers. Nilmatpuran, 'Kutanimatta Kavy' tell us that caste system on Indian pattern was non-existent in the valley. There were of course low castes like Dooms, Chandals and Hanjis. The origin of Kashmir Brahman is obscure but there is a clear evidence that there had been several large scale migration of the Brahman from the plains of India into the valley from a remote period, Raja Tarangni refers "to the Brahman who had come from Aryadessa". King Mihirakula brought about 5000 brahman from Gandhara, region and settled them in the valley in the 6th century. Agriculture was adopted as the principal means of livelihood by the bulk of the people. Cultivators were hard pressed but got little share in the produce at the hands of big landlords. Besides a number of crafts and industries had often been developed at an early period. By the middle of 7th century Srinagar merchants were extremely rich and owned palaces which far excelled the royal palace in comforts and decoration. Sudras were not considered as degraded in the society of Srinagar. The artisans, weavers and carpenters commanded respect. There was no purdah system among famels. They moved in the society. During festivals she accompanied her husband and her relatives. The custom of dedicating girls to the temples for singing and dance had been an early customs in Srinagar. King Jalauk gave hundred bodies of his Seraglic to serve in the temple Jesthurudra of Srinagar (modern Zeethyeur temple). Budha's birthday was a chief festival upto 11th century. The king was an absolute ruler. Divinity was attributed to him.

To Brahmans he was a part and parcel of Lord Shiva. To Buddhists he was Sarva Mahashakya. When he was oppressive. Brahmans resorted to hunger strike and he had to yield.

Rice is mentioned as the major food of the inhabitants of Srinagar. Marco Polo tells us when crop of rice was reaped, Kashmiris performed the ceremony of Navanna. Grape was cultivated in every house in Srinagar. Utpalsaka (Wopalhak.) Sanda (Haind) Kachaguecha (Karaich) were the commonest vegetables. Meat was generally taken on festivals. The fowl, the ram and goat served the dishes. Fish and fish juice was considered as strength giving tonic. Such was a brief glimpse of our native land, ancient Srinagar Culturally, Politically and economically, Sir Edward young-husband laments and says that "Srinagar should have been built on the plateau (Kerewa). Just above Pampore from aesthetic point of view. Either of these sites would have been preferable to the present lowlying situation amid the swamps so muggy in summer and so chilly in summer".

4

Medieval Srinagar—A glimpse

With the advent of Muslim rule, a new era started in Kashmir. Islam had by now made progress in Central Asia and in northern Kashmir—Chitral, Gilgit and Hunza. A fair number of people had joined new faith and order. Kota Rani, a daring woman had assumed the reins of Government in 1318 A. D. These were the days when the Manghol invador Dalchu of Lamaist faith had just reduced Perver Sen's city (Srinagar) into ashes and only eleven families had survived to rebuild the new city of Srinagar. "Srinagar and its neighbourhood", says Jonaraj (Zoonraj), was like a region before Creation, a vast field with men without food and full of grass. When the violence caused by Dalchu ceased and the son found not his father nor the father his son". Out of these ashes Kota Rani rebuild the capital and gave utmost relief and succor to the afflicted inhabitants of Srinagar. Richan Gyalbu Buddhist and now king Saddarud-Din after conversion had since arrived from Ladakh and married Kota Rani. He was very popular and captured power but died soon in 1329 A. D. leaving Srinagar in disorder and chaos. Rinchan built for his perceptor (Pir)—Bulbul Shah—a hospice near his palace on the banks of Jhelum. He also built first Jamia Masjid near his palace at Aali Kadal. He (Rinchan) is burried in Bulbul Lanker Mohalla, a neglected and forgotten mazzar, Alas ! A Muslim adventurer Shah Mir had found access in her court

and by ability and tact had strengthened his position and co-operated with Kota Rani in organising resistance to the Monghol invasion. He now got an opportunity to over throw Kota Rani, the ruler. The queen abandoned her capital Srinagar and rebuilt the old site of Jayapidas (Vinadittya) capital at Anderkot near Sumbal village, Tehsil Sonawari formerly Jayapur. Anderkot had a fort and was situated in the middle of Sumbal lake. The town, its markets and dwelling houses were on the other side of the lake. Anderkot had three large temples where pilgrims from far off place would come here and worship. Anderkot (Jayapur) offered an excellent site for putting up defence against enemy. Kota Rani was defeated here and imprisoned where she died in 1339 A.D. Shahmir laid here the foundation of a new dynasty called Shahmiri dynasty which ruled Kashmir for over three hundred years with the title of Sultan Shams-ud-Din. Anderkot remained the capital for over forty years and here he (Shahmir) lies buried—almost a forgotten ruler. His son Allaud-Din erected many buildings and beautiful gardens. By this time propagation centre of Islam had begun near about Jamia Masjid and Anderkot lost its past glory and royal status. Sultan Allaud-Din shifted his residence near the old site of Rinchanpur (Aali Kadal) called it Allaudin Pora present day Khanqahi-Maulla and its suburbs. In 1361 A. D. Srinagar was hit by a devastating flood. The Jhelum and its tributaries were in spate and low lands in Srinagar were submerged. "There was not a tree, not a boundry mark, not a bridge, not a house that stood in th way of the which it did not destroy. The great loss was the destruction of dwellings and crops". To reduce, to the minimum recurrence of floods, the Sultan's son Shahab-ud-Din replanned the city and selected the elevated and healthy area around Kohi-maran (Hari Parvat hill) for his capital and named it Lakshmipur or Shahab-ud-Dinpur now Shahampur, a mohalla extent near Nauhatta. This new city extended from Nauhatta to Lal Bazar including present Malkhha graveyard and Zadibal. Here military barracks were constructed. Srinagar was now onwards termed as "Shahri Kashmir" as mentioned in the chronicles His son Sultan Qutub-ud-Din added a few localities between Zaina Kadal and Aali Kadal on the left bank of Jhelum called it

Qutub-ud-Dinpor. Here later on Sultan Zainul Abi-Din's rebellious sons had their headquarters. This "Shahri Kashmir" became now a centre of ceaseless religious activity which had far reaching consequences throughout the valley. "When Srinagar caught cold the whole valley sneezed." Islam now was the dominant faith of the masses. Muslims from outside had started coming in the valley since beginning of 8th century as traders and propagators. Political and administrative system did not change. It remained intact uptill recent times. Srinagar remained the "hub of all life" social, cultural and political. All movements had origin in the city. When Srinagar was peaceful there was tranquility throughout the kingdom. Sultan Zainul Abi Din, a born architect, built his mansion (Zaina Dab) at Nausher, two miles below Shahab-ud-Din Pora (Shahampur). He called it Zainanagar.

Kashmir became a province of moghal Empire at the close of 16th century. Moghal emperors like Akbar, Jehangir and Shah-Jehan beautified and adorned "Shahri-Kashmir" (Srinagar) and around it built a huge bastioned wall (now neglected) and laid beautiful gardens of great size and rebuilt Srinagar called it Nagar. The valley had only two districts Maraz (ancient Madhavarajyya) and Kamraz (ancient Karamrajyya). These two districts remained in charge of Hakim-Aala. Srinagar was the chief city of Maraz and was under the direct control of Sultans. It was thickly populated according to Zaffarname, and Pandits (Brahmans) were largely concentrated here who got prestigious posts under Muslim rulers. Zaina Khul better known as Lachma Khul was the chief source of drinking water for the residents of Srinagar. This canal was dug out by Sultan Zainul-Abi-Din (1430). Its head regulator was Sindh nullah Ganderbal. It emptied near Jamia Masjid thence at old Mar canal near Kadi Kadal. Dal lake water was also used for drinking purpose. Markets and street of Srinagar were paved with cut stones. "Merchants were prosperous". Mirza Haider says, "control over the prices of commodities was regulated by monthly notification". Tradesmen carried on their trade in their houses but after the advent of Moghal rule this system changed and bu sines bega

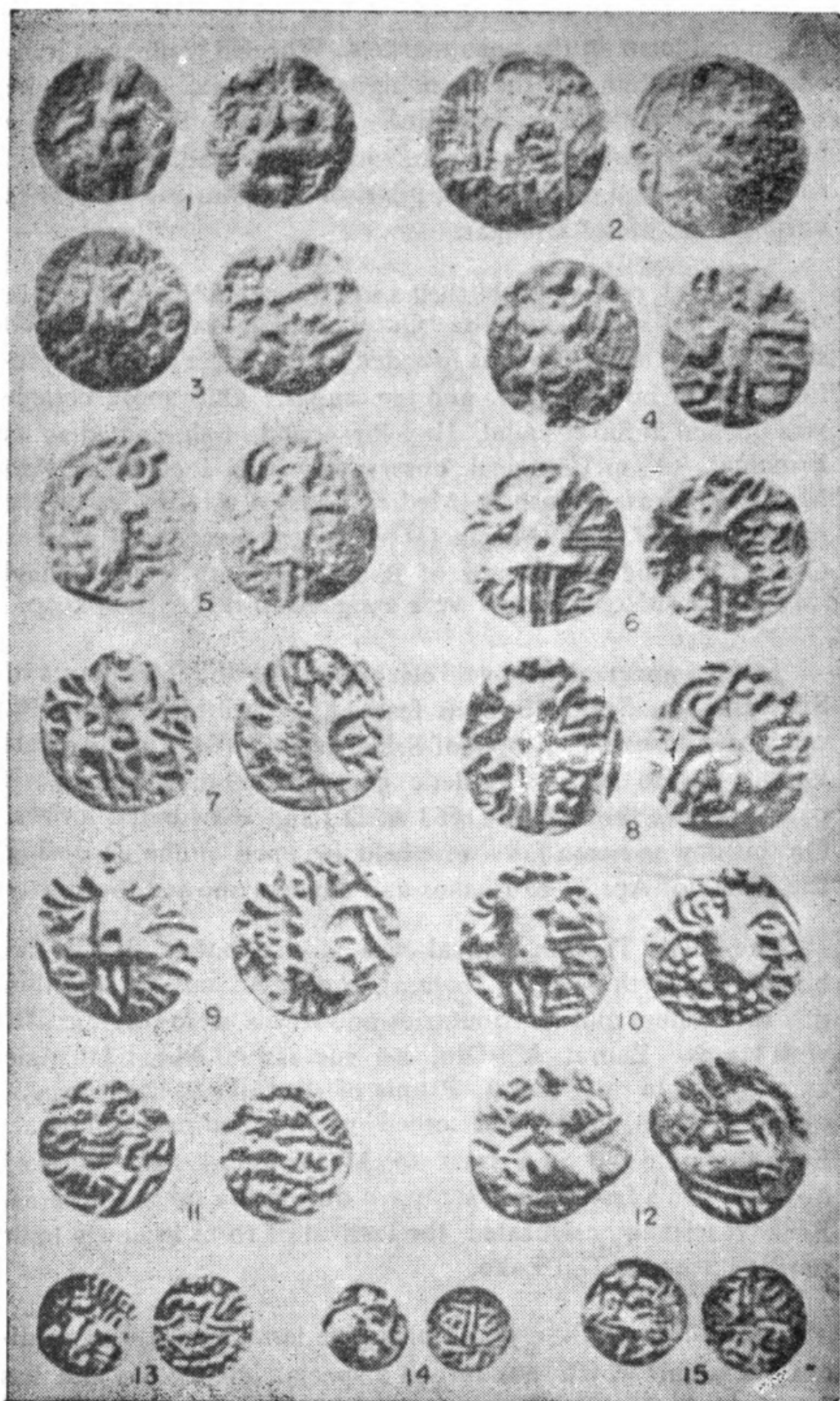
to be conducted in the open markets. Wheeled traffic was non-existent. Jhelum was the chief highway. Boats piled on its waters. Upper classes travelled in litters. Srinagar now became a central place wherefrom trade and commercial routes converged. Travellers, pilgrims and political emissaries enriched the life of Srinagar.

Medieval rulers established a net work of madras as in different parts. In mohalla Qutubud-Dinpora a residential school and a university was founded which had a hostel attached to it for both teachers and the taught. One more college was opened at Saraf-kadal. Haji Pir Mohd. Sahib acted as its Principal. A metrological observatory was located at Pari Mahal. Madrasa Darushifa (Medical college) was opened on the eastern spur of Kohi Maran (Hari Parvat) near about present Central Jail and the revenue of Bhagi Daulatabad and Bhagi Malkhana (Bhagi Angori) were assigned to it for its upkeep.

Most important festival celebrated by the inhabitants of Srinagar was Spring or Sont festival, According to Skuha Pt. celebrated historian, people of Srinagar gathered around Hari Parvat hill to witness athletic games. Sultan Hassan Shah participated in the festival (1563 A. D.) and distributed prizes. On this day common fairs were held in open orchards during the month of April. Musicians and dancers showed their art.

The Vyth Truwah festival was also popular. It was the birthday of Vyth (river of Jhelum), an ancient custom. on this day the Jhelum and its tributaries and towns were illuminated with lamps. Zainul Abi-Din, his successors, Akbar Jehangir participated in this festival. People of all walks of life irrespective of religion, caste and creed participated in the festival. Sultan's would go in a boat to Maraz to enjoy the spirit of flowers. This festival was scrapped during the rule of Dogras. Even Nurjehan celebrated the festival of roses in newly built gardens near the Dal Lake.

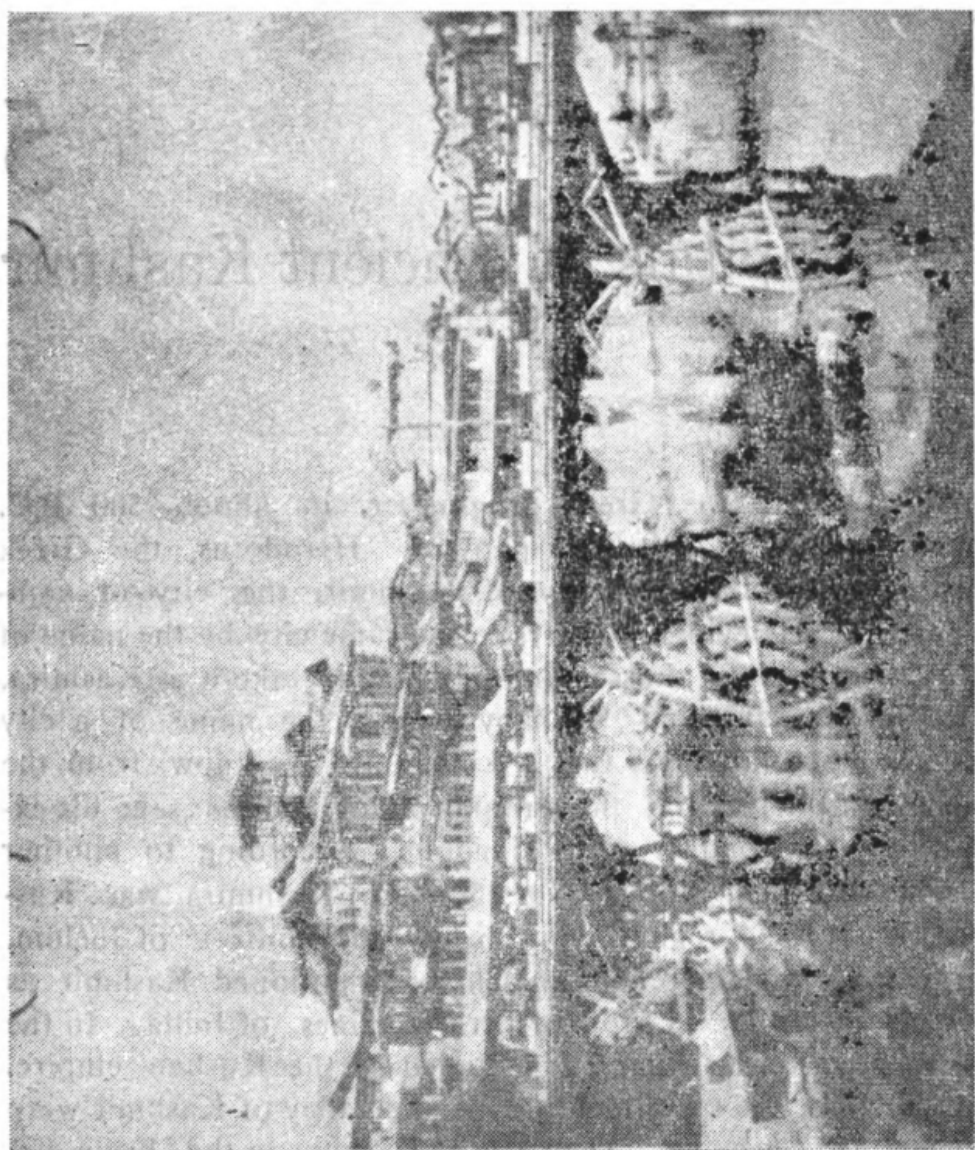
Such is a brief glimpse of our native land, Srinagar of medieval Kashmir which has earned a special distinction and has attained a high position as centre of art, learning and culture.

**Coins of Ancient Kashmir**

Capitals of Ancient Kashmir

Hecataeus, the Greek geographer, in about 500 B.C. mentions a city called Kaspapyros. Herodotus, the Greek historian mentions the city of Kashmir, the city of Gandharians. He evidently refers to the same city by the name of Kaspapyros, while Lassen and Humboldt take it as Kasmira. He further says that Kaspapyros was the name of a city whereas Kasmira stood for a kingdom. We know from the same chronicler that the Iranian King Darius sent his expedition to conquer that kingdom. According to another Greek historian, Ptolemy (in 150 A.D.) Kasmira was Kasperira. It was a region lying below the sources of Jhelum. In their earliest references the Chinese mentioned Kashmir as Kipin, a territory on the Northern confines of India. In the Kushan period Kashmir was included in the Kushan empire. The first Chinese travellers to enter the valley of Kashmir were *Chenyi and Chemong*. They visited Kashmir in the beginning of the 5th century. Another Chinese envoy deputed by the Tang emperor in 540 A.D. described the northern part of Kashmir "a country enveloped on all sides like a precious Jewel with a valley in the south" which ever might be the correct description this ancient city cannot now be located.

Old Srinagar. Kalhana, who lived in the beginning of the 12th century mentions the city of Srinagar in the south east of



modern Srinagar most probably situated near the present Pandraithan "*Puranathisthan*" i.e., old capital on the right bank of the Jhelum. It was in the 3rd century B.C. that Ashoka the Mauryan emperor built this city. It was the capital of Kashmir upto the 6th century A.D. In the neighbourhood of this city his son Jalauka built a grand shrine called Jyestharudra which is believed at present the existing temple of Shankaracharya hill. Dr. Stein, an eminent antiquarian of this century has shown that Jalauka's Jyestharudra must be looked for either on the very hill or in its close proximity viz (Zeethyair tirtha).

Modern Srinagar was known as Paravarapur. After the 6th century A.D. the rulers of Kashmir built their capitals according to their own convenience mostly on the river banks. These are now insignificant villages. In the 5th Century king Parversena removed his capital a few miles north of the old capital and called it Paraverapur (modern Srinagar). The king's palace was located some where below Habakadal on the left bank with its land marks of Hariparbat and Shankaracharya hills. The city was dotted with many stone temples dedicated to Shiva, Durga Kali and Bharvas. Kalhana mentions its ghats and bathing houses. Bilhana another Kashmiri Scholar, found the city of Srinagar most charming and surpassing to all other cities in beauty and in its coolness in summer and also for the beauty of its grooves. Hiuen-Tsang who visited Kashmir in 631 A.D. calls it the 'new city'. He says the old city lay to the east. It was on both banks of Jhelum and the founder had embellished it with many palaces and temples. The history of Srinagar is very interesting. It was destroyed and rebuilt several times. The houses were mainly of timber as they are now. Kalhana mentions several palaces, the splendour of markets and mansions which were so high as seem to reach the clouds. How it lost its name of Pravarapur and assumed that of the city of Srinagar is difficult to say perhaps it was the old name that remained in common use with the people. It (Srinagar) is only fifteen hundred years old.

Parihaspur : (Ancient Capital of Kashmir)

In the middle of 8th century the great king of Kashmir Lalitaditya founded the city of Parihaspur or Paraspur as it is now called and is situated $2\frac{1}{2}$ miles south west of Shadipur and is in between the villages of Panznoor and Haratrath and stretching from there, on a Karewa (Plateau) of Ichman Dever. Unfortunately the city of paraspur had remained unidentified till 1892 A.D. when the ruins of this city were found for the first time by Dr. Stein. The city was already known to our earlier chroniclers like Haider Malik of Chodra, Mohamad Azam of Diddamari, Birbal Kachru and Narayan Koul. It was built in the centre of the valley so that views could be obtained from the Indus Valley to Harmukh and Mahadev. No city was ever set in more lovely surroundings than Paraspur. Lalitaditya built this city out of the vast treasures which he had brought from the subdued regions. Lalitaditya, erected five large buildings in this city.

1. The temple of Parihasa Keshaya with a silver image.
2. The temple of Mukta-Keshva with a golden image.
3. The temple of Mahavaraha with an image clad in golden armour.
4. The temple of Goverdhanadhara with a silver image.
5. The Rajvihara, Buddhist monastery with a large quadrangle and a colossal statue of Buddha in cooper. This indicates that there must have been large settlements of Buddhists. He erected a stone pillar 54 cubits high with an image of Guruda on the top.

The city throws light on the religious conditions of Kashmir. The Chinese pilgrim, Oukong who visited—Parihaspur in 759 A.D. only a few years after Lalitaditya's death says that Buddhist cult was in a flourishing condition and there existed numerous vihars and stupas. He says Buddhas image was brought from Maghada by his Prime Minister, and for a pretty long time was existing even at the time of Kalhana

1148 A.D. A great religious festival was celebrated in the month of March every year to commemorate the victories of Lalitaditya. But as ill luck would have it, two centuries later copper statute of Buddha and other silver images were removed and melted down by king Harsha and in the rising which led to the downfall of king Harsha 1089 A.D. Parihaspur was occupied and burnt by the pretender to the throne of Uccala. The steep slopes of the Plateau and marshes around it made it a position of military value. When Uccala had suffered a defeat some of the routed rebels threw themselves in Raj Vihara monastery which was subsequently burnt and raised to the ground. Thereafter Parihaspur ceased to be the royal residence and Lalitaditya's son Vijraditya, removed its foundation. King Avantiverman diminished its importance further. His irrigation Minister Suyya Verman effected the regulation of river Jhelum and diverted its junction 3 miles away near Shadipur. A century and a half later Anantiverman's son Shanker-Verman carried away the structural material from Parishpur and used the same material for the construction of his new city and temples at Pattan. Even during the last decades of 19th century it was robbed of its valuable construction material by the Maharaja's Government for the metelling of Jhelum valley road which was later on put to stop by Mr. Talbot, the then British Resident in Srinagar.

This city of Parihaspur is the birth place of our great master poet historian, Kalhana Pandit, the author of *Rajtarangini* son of a great Kashmirian Minister the illustrious lord Canpaka during the reign of ill-fated king Harsha.

2. City of Tapper

About the middle of 7th century Partapditya II founded the city called Partappur which according to the poetic assertion of Kalhana it rivilled the city of India in splendour. Dr. Stein identified the city as the modern village Tapper on the high way of Srinagar Baramulla. Excavation conducted here recently have un-earthed the foundation of an old stone temple built by his queen. It was a grand city upto the time of king Ananta but latter on destroyed by the iconoclastic zeal of latter rulers.

City of Jaypur

This city was a flourishing city built by Lalitaditya's grand son Jayapida at the close of 8th Century which is identified with its present village of Anderkot in Tehsil Sonawari near Sumbal village. It was built on an Island rising from the Sumbal Lake. The fort of Anderkot was surrendered by Kota Rani the last Hindu queen of Kashmir to Shah Mir, her minister. There is no trace left of this grand city except a few hamlets. Jayapida built temples and viharas and a great Matha was built by his queen.

Pattan :—Avantiverman's son Shankerverman founded the city of Pattan known as Shankerpura Pattan, on the highway from Srinagar to Baramulla. This is established by Kalhana's testimony, he says that Shanker-pattan lost its proper appellation and became known only by the name of Pattan. To build this city Shanker-verman used the structural material from Lalitaditya's city of Parihaspur. He also built two grand temples which exist on the road side.

Avantipur :—During the ninth century A.D. Kashmir had another illustrious ruler in the person of Avanti-verman. He built the city of Avantipur, present "Wontipur". It stood on the high and dry Area of Western hills on the right bank of Jhelum. Owing to its central and strategic location in the Valley the city was of considerable importance since the date of its foundation.

According to the Chronicles of Kalhana, Jona Raja and Srivra, it covered a large area. Around the ruins can be recognised the remains of two old temples of Shiva and Vishnu. It was a flourishing city up to 12th Century A.D. when it was destroyed and burnt down by Damaras (feudal Hindu tribe).

Pampore :—It was founded in the first quarter of 9th century A.D. by king Padma, maternal uncle of Jayapida. Because of its central position in the valley, the city grew in importance and is frequently mentioned in Rajtarangini. Here

is a temple—dedicated to Vishnu and a Ziarat of Shoga Baba Sahib.

City of Bemyn (Bemina)

This city was founded by a Tartar king Abhimanyu I which was later on called Abhimanyupur. This was a wealthy city and had a Shiva temple. The location of this city is not known (Dr. Stein) identified it as a present Bamyun, (Bemina) situated in the west of Srinagar. It was here that the rites prescribed in the Nilmat-purana were revived after Buddhist rule in Kashmir.

Sandimat Nagar

This city flourished before the Christian era and was founded by a King named Sunder Sen. This beautiful city is believed to have got submerged under the waters of Wular lake. A severe earthquake shook the city and water gushed out of the earth and the whole city was submerged and all its inhabitants were drowned.

Vijbror (Bijbehara)

The city was called the city of Vijayeshvara round the ancient shrine of Shiva-vijayesh. The credit for the foundation of this city goes to king Vijaya who ruled over Kashmir about 158 B.C. Vijbror is wrongly pronounced as Bijbehara. It was here that several decisive battles were fought during the civil wars between the latter Lohar kings and several contenders to the throne. The city was the headquarters of powerful Darmars (A Hindu feudal tribe).

Narapar City

The city was situated on a Karewa somewhere near present Bijbehara on Srinagar Anantnag highway. Kalhana says that the markets of the city were kept full of suppliers, by the high roads leading to it and sailing of hundred boats playing up and down gave splendour to the river. Its gardens were full of fruits and flowers. Another name of this city was Kimnarpora. It was encircled by walls. The city was founded by king Nara in 900 B.C.

Damodhara's City

For many years after Ashoka's death Kashmir was ruled by a Prince named Demodhara whose decent it not clear. He is believed to have built his capital city the present airport plateau called Yachigam Pargana which is henceforth called "*Domodhar Udar*". In order to raise water for drinking and cultivation, he erected a Dam called gudsathu which is an extant village.

Havishkpur

Ushkur, Demodhara was succeeded by three Tartar princes, (Hushka), Jushka, Kanishka who founded three capital cities. Huskpora, Jushkpora and Kanispor which are now mere villages. Huskpor is the present day Ushkur two miles in the east of Baramulla. It was the Headquarters of Buddhist monks and also the first city of note in the valley at its entrance from the Jhelum valley road.

Jushkpor

It is ten Kilometres away from Srinagar. On Ganderbal road. It was a centre of trade and learning. It is now called (Zukar). In its vicinity a grand Buddhist Vihara named Amritbawan was built which is now a locality 'Wantabhawan' extant.

Kanishpor

(Kanishpora) This city was founded by the great Kushan King, Kanishka. On Srinagar Baramulla, High way. Some historians believe that Kanishka convened his fourth Buddhist council at Kanishpor under the Chairmanship of Naga Aryana which is a controversial affair as yet.

6

Kashmir in the eyes of Baron Von Charles Hugel

It was in 1835 A.D. when three European visitors Baron Charles Von Hugel, G.T. Vigne and Dr. John Henderson visited Kashmir, which was then a part of Maharaja Ranjit Singh's domination (ruler of the Punjab). Hugel was a well known Austrian Botanist and the rest were of the English nationality. Kashmir was then ruled by Maharaja's viceroy or governor, Col. Mohan Singh.

Hugle reached Srinagar on 17th November 1835 A.D. through Pir Panchal Pass known then as Old Mughal route. He obtained Maharaja's permission to visit Kashmir and the governor treated him as a State guest. He halted at the first station near Srinagar which he calls Kakanpur Sarai now Kampur Sarai, ten kilometers in the south of Srinagar, Tehsil Chadura. Here he saw a big military cantonment built by the Sikh Government and about two division regiments, *i.e.*, 1200 men were being drilled and trained by the European Generals. Their uniform consisted of a "red jacket ; "blue trousers" and "blue turbans".

Then the esteemed visitor entered "Shaherghur" (Sherghari Palace) in the evening and was received by the Sikh governor

and his officials "Shaherghur" (Sherghari palace) was then governor's official residence and a strong fortress built by the great Afghan ruler, Amir Khan Jawan Shir. The Sikh Governors named it as Narsingharh. It was a walled city but "unfitted for defence" says the visitor (Baron Von Hugel) and was the official residence of Afghan Governors upto 1819 A.D. Sheikh Imam ud Din the last Sikh Governor, founded a grand mosque in its northern corner in 1845 A.D. (1275 A.H.) which has now been reconstructed by the residents of the locality known as Qila Masjid (Shaheed Ganj) near Old Sectt : gate.

Hugel was then lodged in a house, surrounded by "filthy and ruinous" suburb on the bank of the river Jhelum and here at this spot (near present DC's office) Jhelum reminded him of the river "Arno at Florence" which seemed to him much deeper and remarkably still and says "it winds most picturesquely through the city and is covered with boats of various forms and fashions". He says "Sherghurh palace" (Sherghari) has several retainers of the court both Civil and military. The entrance to the palace leads from the river bank through a wooden stairs which also leads to terrace and pavilion, adorned with "curiously carved woods".

On his request, the visitor (Hugel) was allotted a spacious and clean place to live in, half a mile below Sherghari palace known then and now also as Bhagidilawar Khan. These quarters were being usually assigned to the Europeans visiting the valley during the Sikh rule. These are situated on the banks of Brari Nambal, branch of the Dal Lake near the entrance of Old Mar canal. It is now the site of M.P. Higher Secondary School. Here the other two British visitors Messers G.T. Vigne Dr. John Henderson had already taken up their residence. Its garden was surrounded by fruit trees, vines and beautiful persica with two little square buildings. He then pitched up his tent like the other two visitors. "He was warmly received by the inhabitants of Srinagar". A party of Kashmiri females received him with songs "Vanvoon", "Kashmiries are very handsome", says he,

“especially their female folk who are superior to them in beauty.”

The aim of these early visitors to Kashmir was to observe the activities of the Russian Czar in the north of His Majesty's empire (India) who was then extending his empire and influence in Central Asia. Dr. Henderson had returned to Srinagar from Ladakh to trace the source of the river 'Attock' but actually to ratify the treaty which Mr. William Moorcraft early British visitor had entered with the Raja of Ladakh in 1822-23 A.D.

Mr. Hugel gives a pathetic picture of Srinagar under the Sikh rulers who were the master of the "Vale of Kashmir". Srinagar which was once a city of palaces and reduced to dilapidated houses, streets of unemplid filthiness. This was his first observation and says "I turned may disappointed gaze from the works of man to the glorious mountain scenery above (Mehadev and Zubuivan peaks) with their thousand peaks of snowy whiteness, their graceful outlines, the harmony and repose which seemed to characterise the calm montionless valley, the contrast between simple majestic nature and enterprising ambitious man filled my heart with emotions which imprinted the beauties of the first on my memory and made human works lose every shadow of significance. "Srinagar is a city of bridges and seven bridges span the river Jhelum. They are most dangerous and most enduring. They are composed of large cedar trees, fifteen to twenty feet long and three feet in diameter, A storm or wind of any great violence is a thing altogether unknown in Kashmir. Jhelum is covered with boats of every size which gives a pleasant stirring appearance to the whole city. Streets leading to the big mosque (Jamia masjid) are dirty and muddy. It is pity that Jamia masjid is in a ruinous condition and closed for prayers. Here Azan, or call to prayers is prohibited. Sickness and famine have of late years so depopulated it that it produces revenue of small amount. He observes that at the foot of Harni (Hari Parbat) Parvat there was once another city called as Nagar

Nagar and enclosed with strong walls and towers. This city is now in dilapidated condition and was once the loveliest part of the valley. Blocks of stone and large columns lie in desolate grandeur around. In this city a beautiful mosque called Akhun Mullah Shah lies perishing. It has five black marble and stone lavished upon it. Not a living soul lives in Nagar Nagar. The fort of Hari Parvat is called Kohi Maran. It is garrisoned by the Sikh troops. The guards do not allow any person to proceed further nor attempt to ascend the heights.

Islamabad (present day Anantnag) "city of the faith", is the second city of Kashmir. It is but a shadow of its former self. Its spacious houses are in ruins. Its principal streets are all deserted. Many dwelling places have sunk into decay and exposed to wind. The beautiful carved ornamenting the terraces and windows is nearly destroyed by owls and jackals who are the most frequent occupants of the place. Jackals are in abundance in Kashmir.

Punishments are very heavy. "Criminals are hanged on the branches of chinar trees. They are dragged sometimes through the streets of Srinagar. Penalties and strips are usual punishments".

On 3rd December 1835, he left Srinagar in a boat via Jhelum valley.

Kashmir as seen by William Moorcraft

During the 19th century Central Asia had become the target of Russian colonial expansion with the consolidation of Russian Empire under Peter the great and the great queen Catherine. This advance caused the British Government great anxiety who had now established its empire in the Sub-continent. Russian pushing south from South Siberia established themselves on three Khanates—Bukhara, Khiva, Kokand and even upto Pamirs. William Moorcraft, an enterprising Veterinary Surgeon, probably the first Englishman to Kashmir was commissioned by the British Government to make journey through the Himalayas to the table land of Tibet to collect political and military information for the British fort in India. He had enormous difficulties in obtaining permission from Ranjit Singh—the Sikh ruler of the Punjab, to whom Kashmir was then subject. His adventurous spirit took him to the remotest corners of northern India which was not known to any European traveller till then. Mr. Moorcraft toured the whole of Nubra valley till he reached the eastern boundary of Ladakh beyond Pangong lake. He wished to go to Yarkand but the Chinese authorities refused the permission. So he decided to set out for Bukhara by way of Kashmir. When he reached Leh in

1821, he became possessed of a letter from Russian minister recommending a merchant to the good offices of Ranjit Singh, assuring him that the traders of the Punjab and Kashmir would be well received in the Russian Dominion and Russian Emperor is the well wisher of Ranjit Singh". Russians were in communication with the Raja of Ladakh as it proved later on. On coming to know of this, the British Government began to take active interest in the affairs of Kashmir and its frontier regions from the beginning of 19th century. Mr. Moorcraft reached Srinagar in 1822 and stayed here upto May 1823 in company with Izzatullah, his guide and interpreter. Moti Ram was the Sikh Governor of Kashmir at this time. He was lodged in a guest house at Bagi-Dillawar Khan on the banks of Brari-Nambal and was beset by the crowds of people who not only filled the garden but also came in boats. He was pursued wherever he went by inquisitive crowds, by importunate beggars and by suspicious officials. He was pleased to see the natives of Kashmir and characterises them as the most lively and ingenious people of Asia, highly intellectual and morally assume a high scale.

He gives a picturesque account of the city of Srinagar and says 'It is situated towards Mullah Mar where the best houses in the city are to be found. There are several canals flowing through it which are crossed at various places by stone and wooden bridges whose condition is that of decay and are choked with clay and mud. Sheikh mohalla is the centre of trade and in it are the houses of big merchants and bankers. It will become the focuss of Asiatic civilization, a minature of England in the heart of the Asia. It occupies the central position in Asia. It is Kashmir that has had the fullest and closest contact with a vast variety of cultures. It maintains its celebrity as the most delicious spot in Asia or in the world'. He was moved to see the economic condition of Kashmiris who were in most abject circumstances and draws a pathetic picture'. They are exorbitantly taxed by the Government and subjected to every kind of extortion and oppression by its officers. Not more than about one sixteenth of cultivable surface is in cultivation and Kashmiris

are driven in great numbers to the plains of Hindustan. That five hundred emigrants accompanied him. Every trade was taxed—Shawl was the most important industry in Kashmir and he tells us that it is the only industry which gives employment to 20 thousand persons. It is stamped and taxed at 26% with heavy duty on its materials imported. The value of Shawl goods manufactured is about Rs. 25 lakhs per annum but it has begun to decline. Considerable sum is also raised from the import of wool. Every shop or workman connected with this material is taxed.

The whole land is the property of the ruler and is known as khalsa land. Cultivators are in extreme rechedness and the Government instead of taking only half a produce on the threshing floor had now advanced its demands to three quarters—Buchers—bakers—boatmen vendors of fuel, public notaries all paid a sort of corporation tax and even the kotwal or chief officer or justice paid a large gratuity of thirty thousand of rupees a year for his appointment.

Villages where Moorcraft visited in Lolal pargana were half deserted and the inhabitants were a semblance of extreme proverty'. He was shocked to see that people were allowed to reap very little advantage from their labours for a troop of tax gatherers were always in the village who had sequestered nine tenths of grain of the former for the revenue. The consequences of this system are gradual depopulation of the country. Inhabitants are starving. People of the city are thinning though less from immigration than poverty and disease.

On Islamabad or presently Anantnag he was disappointed to see that it was swarming with beggers and the inhabitants around were 'half naked and miserably emaciated' presented a ghastly picture of poverty and starvation. The rulers he says looked upon Kashmiries little better than cattle.

He observed that the general character of the city of Srinagar is that of 'confused mass of ill-favoured building—

narrow lanes, scarcely broad enough for a single cart to pass, badly paved. Houses are generally two or three storeys and are badly constructed and neglected and present a runious condition with broken doors or no doors at all'. During his stay he brought to light the grave of Mirza Haider Dougalat, ruler of Kashmir 1542-AD and got a stone inscription installed at his grave in Mazari Salatin (Maharaj Gung) which is extant and in a bad state of preservation.

Before his departure through Jhelum Valley road he got an inscription on stone pillar installed at Char Chinari giving the names of European visitors to Kashmir.

He was stopped at Uri by the semi-independent Khakha ruler who demanded Rs. 5000/- as custom duty which he refused to pay and then left through old Moghul road.

8

Sacred Historic Shrines of the Valley Kashmir

The Valley of Kashmir from centuries past has been considered to be the holiest of the holy lands. This land came to be known as Reshi-Bhumi or 'the land of the sages' or in Kashmiri, "Pir Wari". Thus Kashmir possesses innumerable attractions for pilgrims from all sections of the people. There are sacred shrines associated with the name of sacred gods or saints which are the source of attraction and inspiration to the millions of our land.

Common social and cultural ties bind together the Kashmiri Pandit and the Kashmiri Muslim. Reverence for spiritual Gurus and holy men is the striking feature of our life. That is why Kashmiris have recognised no differences of caste and creed. There are shrines in the valley which to this day are sacred to both the communities. Visits to such shrines and tombs show us the common ideals and aspirations cherished by the Kashmiris. Men and women flock to these common places of worship from near and far to pay their homage to the holy saints and "Aulias". This is the most appropriate service to God or as a means of getting wish fulfilled. Prayers are offered at these places. "A typical example of unity and integrity in the social religious spheres are reflected in the homage paid at these mosques or places of

worship. Khanqah Shah-i-Hamdan. One of these mosques in the Khanqah of Shah-i-Hamdan in Mohalla Allaudin Pora on the river Jhelum near Fateh Kadal. This historic Khanqah is sacred both to Hindus and Muslims of the valley and was built in the memory of Shah-i-Hamdan Alias Mir Sayid Ali, a saint of Hamdan who paid a visit to the valley in the reign of Sultan Qutub-ud-Din, 1374 A. D. It really represents the great Savyid's (Shah-i-Hamdan's) Chillah Khara or the place of retreat and devotion and not his tomb which is in Khatlan or (Kolab), Tajik Republic, (U.S.S.R.) Near about this Khanqah as Kashmiri Pandits believe that a temple dedicated to Kali Ishwari by King Parversen II (7th century A.D.) was built and the spring of the Goddess is inside the Khanqah. In 1395 A.D.) Sultan Sikander, made an extension to this Khanqah and endowed it with three villages, Vachi, Nonawani and Mattan, in (Anantnag or Islambad District) and appointed Mulla Sayid as trustee latter. It was destroyed by fire and Sultan Hassan Shah rebuilt it in 1480 A. D. at a huge cost. During the reign of Sultan Mohammad Shah II 1502 A. D. Mir Shams-ud-Din Iraqi, a Shia theologian arrived in Srinagar Kashmir, and established his headquarters at Zadibal and began to preach his faith. Gazi Khan and Mosa Raina and Qazi Chak who were the ministers of Sultan Mohd. Shah were converted by him to the Shia cult and at his instance they got the permission of the Sultan to pull down the Khanqah of Shah-i-Hamdan telling him "deceptively" that it did not look well as a single storey. Therefore Khanqah was pulled down but the programme of rebuilding it was postponed. Then after two years, Qazi Chak's sister named Saliah Maji, wife of the Sultan Mohd. Shah, rebuilt the Khanqah selling her dowry to meet the expenditure. It cost three thousand rupees and sixty thousand copper coins. In 1737 A.D. the Khanqah again burnt down and was reconstructed by Abul Barkat Khan, the Pathan Governor and is standing since then being repaired from time to time.

Soon after the conquest of Kashmir by the Sikhs of the Punjab in 1819 A. D. the Sikh Governor Hari Singh Nalwa ordered demolition of Khanqah saying that as "it was a Hindu

shrine, the Muslims should take off their possession." He sent Phoola Singh, the Sikh Commander for this purpose who trained his guns towards the Khanqah from Pather Masjid Ghat, and now everything was ready to blow it away, the Muslims of Srinagar in a deputation headed by Syed Hassan Shah Qadiri, Khanyari, went to Bir Bal Dhar an influential noble of the time and who had invited Sikhs in Kashmir and requested him to intervene and save the Khanqah. On the intervention of Bir Bal Dhar, the order was not executed presumably also for fear of rebellion. It is one of the most sacred places in Kashmir. His (Shah-i-Hamdan's) followers are known as Kubravis. Its top commands the magnificent view of the city. It is built of Cedar with a golden ball on the top.

Khanqah of Syed Mohammad Al-Madani Mohalla Adalat Masjid, Srinagar.

Among the pre-Mughal Muslim buildings of Kashmir, one of the prominent is Khanqah and Ziarat of Sved Mohammad-Al-Madani at Bota Kadal, or Adalat Masjid Zadi Bal, Srinagar known as Khanqah-i Zain-ul-Abidin. Sved Mohammad-Al-Madani belonged to Madina. He accompanied the envoys of Timur to Kashmir. He settled and made his residence at Jogi Lanker, Rainawari, (Srinagar) permanently. He returned Timur with presents of Sultan of Kashmir (Sultan Sikander) and obtained Timur's permission to settle in the valley. Zain-ul-Abidin was attracted by his piety and took him to Nowsher, Vicharnag, Srinagar, his capital and put him up there. Zain-ul-Abidin built in his memory the Khanqah and Mazar for his disciples in 1444 A. D. (848 A. H.) after the fashion of Prophet's mosque at Madina. Pandits of the valley believe that it was a site of the temple known as Raneshvara temple built by King Ranadittya (414-474 A.D.)

Khanqah of Shaikul Alam (Chrari Sharif)

The Khanqah was built by the great Sultan Zain-ul-Abidin along with the tomb of patron Saint of Kashmir Sheikh Noor-ud-Din Rishi, known as the Alam Dar-i-Kashmir. The Khanqah got burnt down during the reign of the chaks-

accidentally. Sultan Yaqub Chak declined to reconstruct it. Thereafter it was reconstructed by the Rishis of the time in 1131 A. H. (1711 A. D.) The Khanqah again got burnt down and was reconstructed along with the tomb by Atta Mohd. Khan Burkzoi, the Afgan Governor in 1805 A.D. who had an unusual esteem for the Saint. The Khanqah of today is the same built by Atta Mohammad Khan. It consists of a large oblong building with a wing at the end. It is built with hewn timber placed transversely and raised on a plinth of raised brick works. The building looks as if it is double storyed. The central chamber measures 80 feet by 60 feet. The elevation is about 30 feet. The roof which is raised is supported by four pillars of hewn timber each having been formed out of the single trunk of a Daivdar tree. The interior is plain. The massive wood work is not stained with stone materials. Sheikh Nur-ud-Din and his followers established themselves throughout the valley and the Ministers at the shrine are still known as Rishis.

Khanqah-i-Noor-Bakshya-Zadibal, Srinagar.

The Noor Bakshya sect was introduced in Kashmir by Mir Shamsud-Din Iraqi, a man of great learning. He attracted the notice of Sultan Mirza Bikaria of Hirat 1469-1506 A.D. and sent him Kashmir as envoy in 1481 A.D. to the court of Sultan Hassan Shah of Kashmir. He stayed in the valley for eight years. He carried on his missionary activities and converted Baba Ismail Kubravi and Baba Ali Najar to his faith. Due to hostility of the ulema he was compelled to leave Kashmir. Again he was sent to the valley and revived and spread the Nur Bakshia creed with the assistance of Baba Ali Najar. On reaching Srinagar Musa Raina, a powerful noble became his convert and gave him money to carry on his work and also land at Zadibal to build Khanqah. The foundation of this hospice was laid in 1503 04, A.D. and was built in the next year. But he had to face difficulties and obstacles. Sayyid Mohammad Baihaqi opposed the construction of the Khanqahi-Nur Bakshya by Mir Shamsuddin. However the construction of this Khanqah was complete in 924 A.H. (1504 A.D.) only with two stories. Its breadth diverts seven yards

and the height of the lower storey was 10 yards upper was eight yards high. This was the most magnificently built Khanqah at the time. Mir Shamasuddin is believed to have died in 1526 A.D. (for there is no mention of him in the chronicles after this date). He was buried in this Khanqah at Zadibal and his Masoleum is held in great veneration by the Shias of Kashmir.

Khanqah-i-Baba Ismail Kubravi, Pakhribal, Srinagar.

The Khanqah was opened and constructed by Sultan Hassan Shah (1089-1101 A.H.) for his Pir (spiritual guide), Baba Ismail Kubravi, the great grandson of Abul Mashikh Sheikh Sulaiman, a follower of Shahi-Hamdan. This Khanqah stood on the Dal at Pakhribal on the eastern spur of Hari Parbat. Close to it was opened by the Sultan (Madrassa-Dar-ush-Shifa). Both for Khanqah and Madrassa the revenue of villages Wandhama, Haran, Dairaind, Behama (Tehsil Ganderbal) and the gardens of Daulatbad (Rainawari) and Banghi-i-Anguri, the modern Malkha graveyard were set apart for the maintenance of the Hostel and the Library. This was run by Sheikh Fathullah Haqqani assisted by Akhun Mulla Darvish. The Khanqah comprised 300 snug cubicles. Loud chanting of morning and evening prayers together with penitential psalms could be heard on the eastern bank of the Dal Lake. This great Khanqah together with Madrasa Darushiffa was burnt down under the orders of Sultan Yaqub Chakk but the building was restored by the Moghal Emperor. Akbar used the same building as Jharokai Darshan or appearance to the public. Sheikh Hamza Makhdum popularly known as Hazrat Sultanul-Arifeen would offer his prayers and was also a student of Madrassa Darushiffa.

9

Thorough—Fares Of Ancient Kashmir

Thorough fares in ancient Kashmir were not the same as we observe these today. Traffic was carried on through-rivers canals and water ways. There were of course through-fares along which ponnies, bullocks, palanquies and elephants could pass. Villages, towns and cities were linked by means of foot paths and farwhether roads. During the first half of the 16th century under Mirza Haider Dughlat the streets of Srinagar were paved with cut stones. Popular, avenue-ran from the East to the South of Srinagar. Wheeled traffic was quite non-existent in the valley.

The mountains around the valley have always played an important role in the protection of its inhabitants. Kalyan Pandit Misri (Now known as Kalhana) our first chronicler speaks of Kashmir as unconquerable by the force of soldiers. The Chinese travellers, Hsueh Tsang and Oukong who visited the valley during the 7th and 8th centuries describe the difficulty in crossing the mountains. Alberuni testifies to the same and says that the watch stations or Drangas were built and maintained at all these passes and a strict watch was exercised. Nobody was allowed to enter or leave the pass without special pass or permit. Before the Christian

era, says Alburuni, only the jews were allowed to enter the valley for commerce and trade. The country, says Sparaf-ud-Din, the historian of "Timur" is protected on all its sides by its mountains and the inhabitants are not troubled of fortifying themselves. During ancient and medeaval times the fuedal chiefs Deverpati in ancient Kashmir Nayyak (Under Kashmir Sultans) and Maliks (under Moghal and Afghans) were the guardians of the passes. These fortified posts were known as Rehdari Chowkis. Those who were allowed to enter or leave had to have a pass called Parvana Rahdari issued by Hakim-i-Ala of Madhavarajyya (Maraz) and Kram rajyya (Kamraz) district. It also served as an important check on un-authorised emigration. This system continued upto 1870 A. D. when it was abolished by the second Dogra ruler of Kashmir, Maharaja Ranbir Singh. The ruins of these Watch stations (Drangas) are still extant and the principle routs which lead to the valley and its neighbouring territories are referred to in indigenious literature and also in the accounts of the foreign travellers. Trade and commerce was carried an with other countries through these routs. Inhabitants of the valley were excellent pedstrains and maintained life lines of commerce across Himalayan regions on foot.

The most notable and important, route in ancient Kashmir was the Bansel route now known as Banihal cart Road (B. C. Road) at a height of 9200 ft, taking the name of village situated at the south foot of the pass mentioned in the chronicles as Bansala. The Banihal range runs 35 miles from the east to the west and continues fifty miles more after attaining an elevation. Banihal route has always been convenient route of communication with the upper chinab valley. Jammu and Himachal Pradesh rigions, the latter being a tributary to the kingdom of Kashmir. Here at Banihal a great fort existed even during the days of Kalhana Pandit 1150 A.D. and was known as Bansala Castle. Here a pretender to the throne of Kashmir Bashkisara was captured and killed when he tried to invade the valley in 1130 A D. Banihal is the only route across the Pir Panchal range on

which communication is never stopped by snow fall. It was remodelled and re-aligned by Dr. A.Mitra, P.W.D. Minister during Maharaja Pratap Singh's reign in 1910 A.D. and was maintained as a private by the ruler, when in 1922 A.D. It was opened to the Public for use. This is our national highway today and connects the valley with the rest of the country. Two new low level tunnels have been constructed during the fifties of this century on this pass which have reduced the distance between Jammu and Srinagar.

After proceeding further towards the west is the route known by its pass as Budil pass (14000 ft) or saidov. Saidov is the village close to modern Shopian town two miles away. Kalhana Pandit calls this route as Sidpath. Pt. Shrivar refers to it as Siddahadesa. It connects Srinagar with Akhnur and Sialkot (Pakistan) in an almost straight line. It is maintained as a tract even now and owing to its Shorness was favourite route with the inhabitants of the valley. It is by this route that the great saint scholar Sheikh Yakub Sarfi alongwith his companions proceeded to the court of Mughal emperor Akbar at Agra to seek his help against Yakub Chakks oppressive rule in Kashmir. About five miles to the west of this route we reach the lowest dip of the range in the south west of Srinagar. At a village known as Hurapur on the old imperial moghal rout. Harpur is the station at its entrance formerly called as surapur by Shriya built by Suraverman. Minister of king Avantier-man in the 9th century A.D. It is the first station for those leaving Kashmir for Rajouri. This route has played an important role during the rule of Sultans of Kashmir. Miherkul, the Hun King invaded Kashmir in 511 A.D. and while crossing the pass, the king lost 101 elephants and the mountain is therefore called Has-Vanj (Elephants cave). He brought 5000 Shaviate Brahmans from Gandhara, Kabul Valley) and settled them in the valley and granted them thousands of Agraharas (Jagirs) throughout the valley. He was a follower of Lord Shiva. The moghal rulers often used this rute for their visit to Kashmir. Akbar invaded Kashmir and sent his expeditions under the command of Qasim Khan. It connected

Lahore with Kashmir under his imperial Orders. Prophet's holy relic (hair was brought to Srinagar through this pass from (Deccan) by Abdullah of Ishbair village in 1699 A.D. (iii A.H.). Ksemendar, the Sanskrit Mahavyaya calls this old salt route through which salt was imported in the valley from Punjab salt ranges since ancient times. Dr. Bernier. The first European traveller accompanied Aurangzeb to Kashmir through this route. The Moghal rulers renovated and rebuilt the hospices already built by the rulers of ancient Kashmir at Shadimarg Khampur Hurepur and Aliabad etc. This route is being remodelled these days by P.W.D. and will be rebuilt and opened for wheeled traffic.

Proceeding in the west along the same range we find another route known as Tosa Midan route on account of its natural advantages. It was a popular route until the construction of the Jhelum valley road. It was the shortest and the safest route connecting the valley with Punjab. Morted of Gaznavi tried to invade Kashmir through this route in company with Alburuni in 1021 A. D. but failed to conquer Kashmir. It was over this route that the Chinese traveller, pilgrim continued his journey to India after his years stay in Srinagar. Maharaja Ranjit Singh the ruler of the Punjab attempted an invasion in 1814 A.D. but had to return from Tosa Maidan Platue due to confusion created in his army by the Afghan defenders. The route was closed by snow longer than the old Moghul route. During the winter months the route from Poonch to Kashmir lay by the lower passes leading into the valley through Haji Pir pass 8500 below Baramulla. The route started from the village Drang at the foot of the mountain and ascend over to the edge of Tosa Maidan platue 13000 ft. and then descend to the large village of Mandi and thence to Poonch. At this place a formidable fortress and Gate Dranga was built by Lohara ruler. Its ruins are still extant. The route is to be remodelled and reopened for wheeled traffic in the near future. The chief and the most notable throughfare was through Jhelum valley known as "Varahmul-Gandhar route". The route served as the royal route under the Greeks and Kushans. But during the medieval times under Afghans.

This route was rendered difficult on account of hillmen or Gujjar tribes who inhabited the region below Baramulla and were known as Khoik (Khakhas) and Boimb (Bombas) who often raided Srinagar and its neighbourhood. They were a source of constant terror to our great grand-fathers till Maharaja Gulab Singh subdued them in the early fifties of the last century. They carried marauding raids into the valley and even today our mothers quiten their crying childern by saying that Khoknas have come. The Chinese pilgrim and traveller Huein Tsang entered the valley in 631 A. D. through this route and was received by the King of Kashmir at Baramulla. The route was difficult and risky owing to the narrow valleys and ravines. Afghan rulres ordered its remodelling and thus it became the least exposed line of communication between Kabul and Kashmir. Kalhan Pandit calls it "andhara route". The route started at Havishkpur (present Ushkur village) two miles in the east of Baramullah town, Mukta-pida Lalitaditya led an expedition to Central Asia through this route. During Afghan and Sikh rule it had commercial and military importance, with the daner of present century. This route was again remodelled and opened for wheeled traffic. It became the life line of the valley uptil 1947 when it was closed and blocked by the Pakistan armed forces beyond Uri 65 miles from Srinagar. Close to Baramullah there stood once a watch station (Draga) where strict check was exercised over the persons entering or leaving the valley. The village is still known as Drangabal by the local inhabitants. During the Buddhist rule various Vihars and Buddhist monastries were built on this route at Kitsum Kich-hom Khadanyar and Sangram and Zahanpur villages tehsil Uri. Here a monastery and a vihar was unear-thed recently by the Archeological Survey of India, villages where pilgrims and travellers could stay at Zehanpur monastery. Huein Tsang and oukang stayed for several days. During this period there was a constant movement of people from Central Asia and Tibet to Kashmir. Kalhan Pandit says that Avanti-Varmans son led an expeditons to Hazara through this route and perished in the way, Alberuni calls it "the best known entrance to Kashmir". It is the Easiest

snow free route to Kashmir from the Punjab and it is by this route that learned scholars, sufis and saints from Iran and central Asia come to the valley and propagated Islam. Along this route there was one more route which connected the valley through Kajrag Peak with the Neelam valley (old Kishen ganga) and now in Pak-held Kashmir. Kalahana Pandit call this route Sharda route. The territory between Kajrag and Neelam was a tributary to the ruler of Kashmir. There stood once on Neelam an ancient shrine of the Sharda. Pilgrims from the valley and other parts of India used this route for pilgrimage Goddess Sharda and upto the time of partition of the sub-continent this was the shortest route to the shrine and Muzaffarabad, Colonies of tribesmen and Afridis were established to guard the passes. The northern route which connected the valley with Astor Gilgit and Baltistan on the Indus river, started from the northern shore of the Wolar lake through the villages of Matrigam and Vijimarg near Bandipur is known as "Gilgit transport road". It passes through Tragbal and Razdhani pass 13000 ft. and small valley of Gurais. It was improved by the British Engineers during 19th Century. The route has now been improved and remodelled by the Indian Army Engineers and opened to wheeled traffic upto Gurais recently by the State Chief Minister Shiekh Mohammad Abdullah October, 1979. Kalhana Pt. refers in several passages to the hill fort of Dadghatta near Tragbal when his father canpak was in charge of this fort and guarded the mountain route leading to the valley from the invasions of Dard tribes. This route served as the second line of communication with China and Central Asia. This route was followed by the Chinese travellers, Fahein in 399 A. D. Chemong in 400 A. D. and Fahong in 420 A. D. the chinese official envoy Song Yun travelled through this route in 513 A.D. Oukong calls this route as "the Gate of north". At Doasai village this route branches off to P O liu (Baltistan) Shigir and Skardu. On the art of Kashmir there was and now a very important route leading to Ladakh and Zang (Tibet) in Jiang (Sinkiang) and China so this route was given the Tibatean name Zojila after the name of the mountain. Kalhana Pandit calls it Bhuthaland route and he points out

that when the northern route from Dard Country was closed in winter this route was used for Journey to Kashmir. It was through this route that in the 14th Century that Zalju the moghul (not of muslim faith) entered the happy valley and reduced the population to eleven families after destruction and arson. Rinchan, the Bhatta the first muslim ruler after conversion to Islam entered through this route in 1320 A.D. Mirza Haider Dughlat invaded Kashmir with a small moghal army in 1532 A. D. and established his rule. The route has played a great role in cultural political and commercial intercauses between XI Zang (Tibet) and Kashmir during Kushian periods and after Merchants and traders travelled to deliver goods China to Kashmir and vice versa. According to Marco Polo cloths and vermillion was imported to Kashmir from China. Then in the South east of Kashmir one more route known as Kishtwar Simthan road connected the valley with Kishtwar. This route served as an exit for the habtants of the valley during famines and political disturbances. It is now realigned and re-constructed and will in the near future connected the valley with the Kishtwar and Chamba. These thorough fares mentioned converged at Srinagar. Religious missionaries and priests, traders and Ganettees, Piligrims and political emissaries and official tinerants all have influenced life of the people of the valley.

10

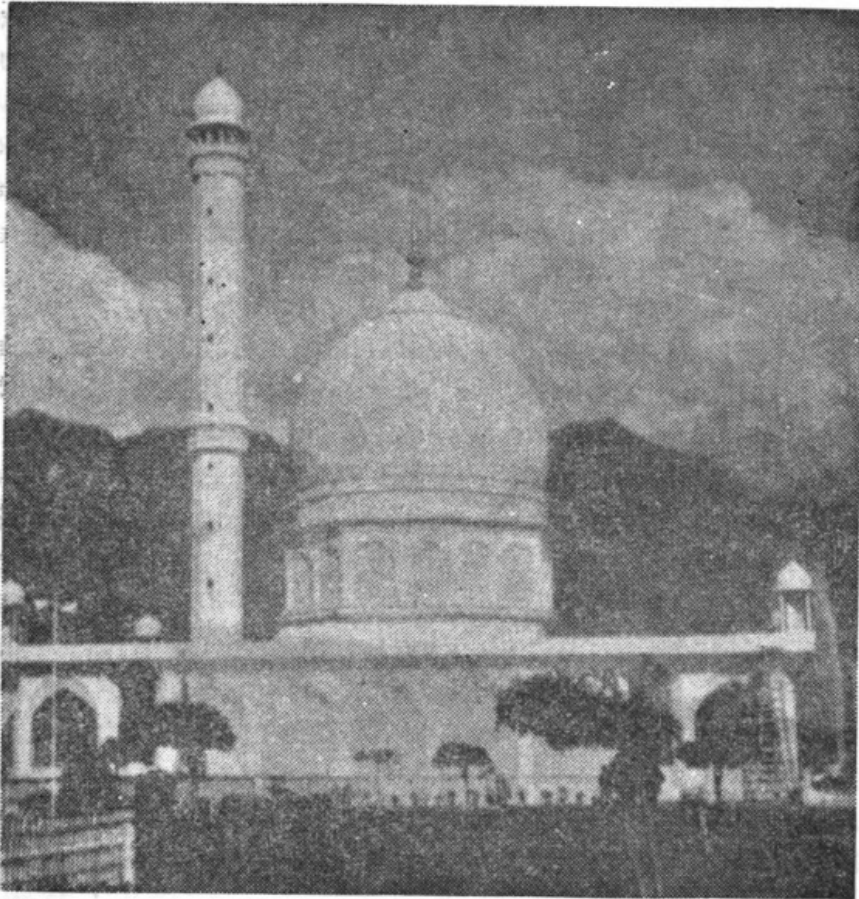
Kashmir in the eyes of Sir Edward Young—Husband

“But oh : I am always disappointed to see that Srinagar (city of the Sun-capital) was not placed on the plateau just above Pampur in the South (Samboora Karewa, Tehsil Pulwama) or on the plateau of Parihaspur (Ikhmanpur Udhar-Sonawari Tehsil) in the centre of the Valley from sanitary and aesthetic point of view. Parihaspur was chosen by the great king Lalitaditya Muktapida (A.D. 8th century) being high and dry and healthy and commands views right on the field and marshes and wooden hamlets and also immediately overhangs the river and commands a view of the most picturesque reaches in its course. These two sites would have been preferable to the present lowlying situation amidst the swamps so muggy in the summer and so chill in winter” says Sir Edward Young-Husband, K.C.I.E., Ex.Army Officer, British Resident—Jammu and Kashmir in the early years of this century and whose travels mainly in northern India and Tibet yielded major contributions to geographical research and forced the conclusion of Anglo-Tibetan Treaty September 4, 1904 that gained Britain long trade concessions. He marched on Lhasa, the capital and forced the conclusion of the trade treaty with Dalai Lama, the then Tibet ruler. This action brought him knighthood. He first visited Kashmir in A.D. 1887 and has written of the local

beauty spots of Srinagar and the valley. He resided for over 20 years. At the same time he admits that this site (present Srinagar) has attraction of its own and built as it is on either side of the river. Canals and waterways intersecting it and with snowy ranges filling the background of every vista. The city of Srinagar must be ranked among the most beautiful in its peculiar style unique. It is a gay place for the summer months with games going on every day, dances nearly every week, dinner, garden parties and picnics. The distinguishing features of the combination of picturesque but richly wooden houses, of mosques and temples of balconised show of merchants houses and royal palaces with the broad sweeping river and the mountain background.

Kashmir to him is a saucer shaped and is a renowned valley with a length of 84 miles, a breadth of 20 to 25 miles and a mean-height of 5600, above sea level in the heart of Himalayas. The only country with which one is most apt to compare it is Switzerland. The valleys of Switzerland are like the side valley of Kashmir but Kashmir seems much more likely to impress by its natural beauties. One sees mountains majesty and sublimity at their very zenith and possesses a combination of quite loneliness and mountain grandeur which has a fascination of its own. A country of such striking natural beauty must surely at some period of its history have produced a refined and noble people. Amid these glorious mountains, breathing their free and bracing air and brightened by the constant sun shine there must have sprung a strong virile and yet aesthetic race. The beautiful Greece with its purple hills and varied contours its dancing seas and clear sky, blue produced the graceful greeks but Kashmir is more beautiful than Greece.

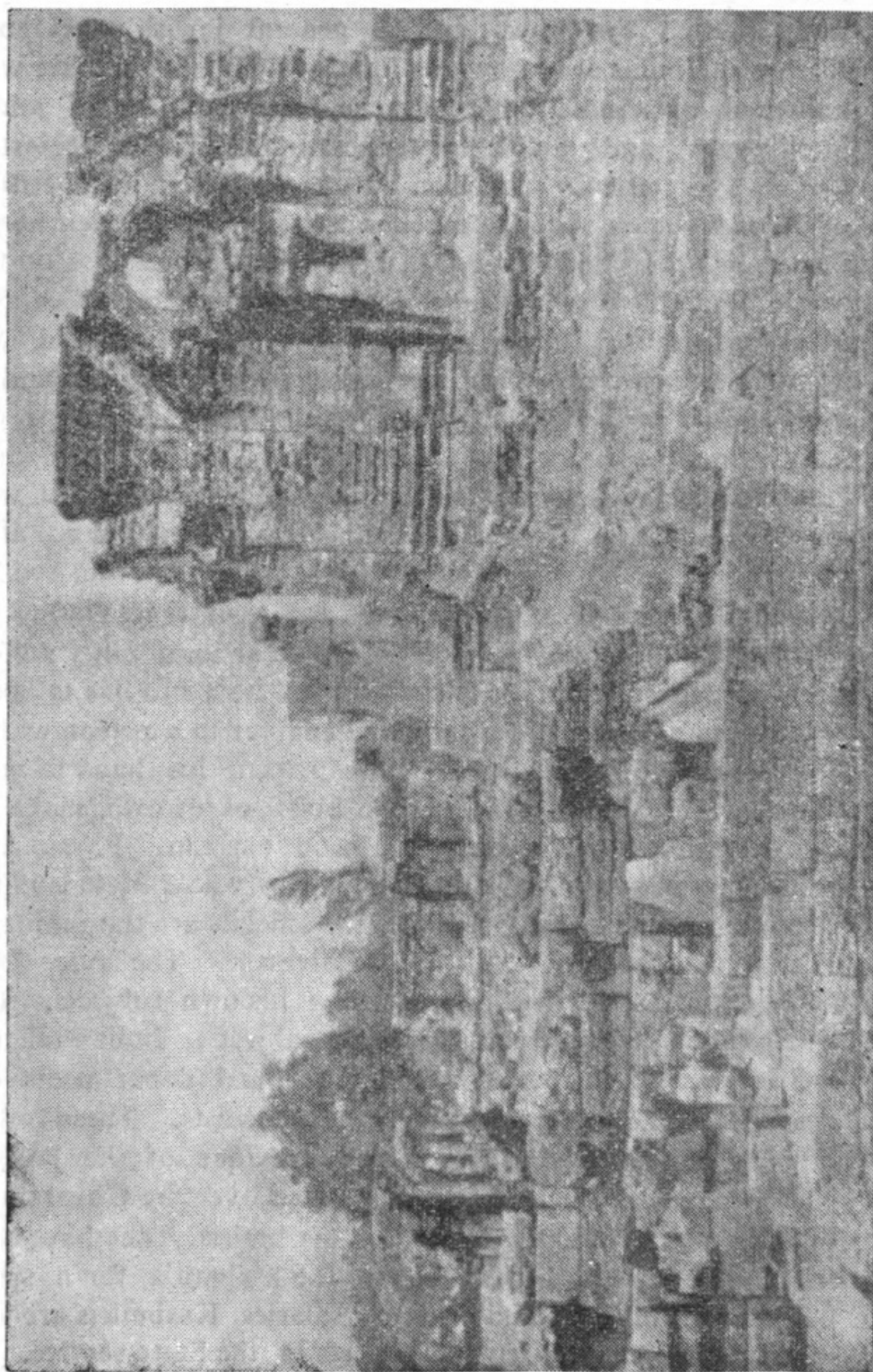
Harwan in its vicinity is noted for its natural beauty. It is especially reserved for the sport of Viceroys and here it was in the autumn of 1906, the Maharaja (Partap Singh) entertained Lord Minto who felt he was in a heaven of rest and natural enjoyment. The air was clear and bracing the sky cloudless. The evenings sun throwing long soothing shadows up



The New Shrine known as Gumbad-i-Abiyaz is a replica Masjid-i-Nabvi at Medina Munnawara.

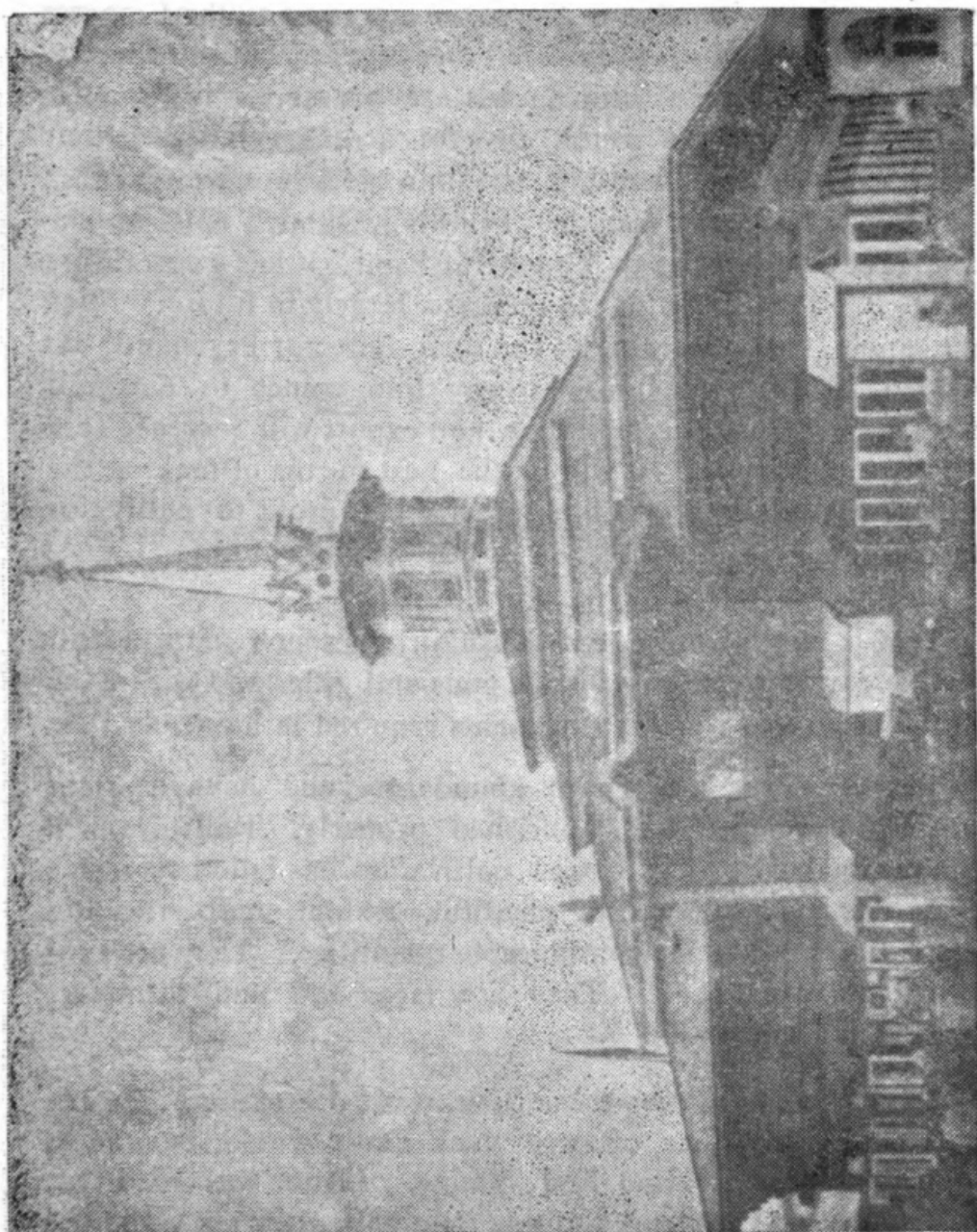
the valley. Dachigam is the typical of the prettiest part of rural Kashmir and the side valley. Hokarsar is right in the centre of the valley and from the lake a complete elliptical ring of the snowy mountains can be seen. The most and the nearest conspicuous peak is Harmokh 16903' and is 20 miles distance. It (Hokarsan) affords the best duck shooting site in the world and it was here in 1906 Lord Minto (Viceroy of India) and the party shoot over 1500 ducks in one day. These ducks and geese come from far away Siberia halting here for a time in the lakes and marshes on their way to India. Their number is so great that Srinagar sky is covered with 'whirling' swishing and whizzing flights of ducks. The sight took away my breath. Christmas is most enjoyable in Srinagar and brings a round of festivities, dances and childrens parties. Sportsmen and occasional travellers drop in here throughout the winter.

Srinagar is the Central starting point for all expeditions. Here houseboats, Donga boats equipped and all the paraphernalia of Kashmir travel are obtained alongwith Shikaris and servants engaged. Boat building is one of the most important in the country. The Kashmiri is an intelligent and clever carpenter. His boats are of all sizes from the great grain barges carrying cargoes of thirty tons to State 'parindas' or fliers propelled by forty or fifty rowers and to light skiffs for a couple of padlers. Houseboats are of elaborate design. These are not indigenous to Kashmir. They were introduced by Mr. M.T. Kennard. They are now numbered by hundreds and Europeans live in them for the whole year and pay seventy to hundred rupees as rent per mensem. In mid summer they are not abodes but they form a most convenient and luxurious mode of travel. Each contains a couple of sitting rooms with fire places, bed rooms and bath rooms with a cook boat attached to it. The houseboat forms a convenient base from which short expeditions into the mountains can be made. And if properly supervised and instructed and encouraged the Kashmiri should be capable of constructing any kind of craft. About the inhabitants of the valley, he pays them a glowing tribute and says that Kashmiri women is renowned for her beauty. They are



General view of the Martand temple.

strikingly handsome with clear our features, large dark eyes well marked eye-brows and a general jewish appearance Kashmiri Hindus are known as Pandits or Bhatas and are well known all over India for their acustimes. subtlety of mind, intelligence and quick wittedness. They prefer priestly, literary and clerical occupation but in the severe competition of life many have been compelled to make use of their hands than their brains and have taken to other professions on the whole they have a cultured look about them. Kashmiri Muslims form the large majority of the population and have no caste, are engaged in various occupations and are found in every grade of social life. He (Muslim) has something singularly attractive about him. He combines dignity with difference to a noteworthy degree that he has free intercourse with pandits (Hindus). Conservative the Kashmiri is but not altogether impregnable new ideas. He (Muslim) is polite, sedate, grave and attractive gentleman. A Kashmiri is kind to his wife and children and divorce scandals or immorality among them are rarely heard. He must have a house to live in come what may. He will not marry his daughter to a person who is houseless. He is intelligent and can turn his hand to most things. A Kashmiri can build a house of his own, make his own sandal, his own ropes and a good bargain. Physique of both men and women is excellent. The whole State is in the grip of a grinding officialdom and the officials are the ramnants of a bygone, ignorant and destructive age. The ruler feels necessity of educating and training his own subjects. The smaller officials and clerks are State subjects. Indian officials are dominating the State service. Technical departments are manned by European and American specialists. These Indian officials belong to adjoining British province of the Punjab. The local executive is likewise presided over by Government of India native officials. None are Kashmiris. They have been lent by the British Government to the Maharaja for a specified number of years and draw big salaries. Kashmiris are very intelligent, extremely few have posts in the State service. Of the shawl industry, he laments that the industry is the best known but its production has sadly fallen. Kashmir shawls in the middle of the last century used to be very fashionable in



Tomb of Sheikh Nooruddin Wali

Europe but France-Pressian war of 1870 seems to have sealed the gate of the industry. After this it never revived and the famine of 1877-79 carried off number of weavers. The first shawls which reached Europe were brought by Napoleon at the time of his campaign in Egypt as a present to the Empress Josephine. 30,000 persons were engaged in this industry. Some of the best of the shawls are preserved in Srinagar Museum. They show much tasteful arrangements of colour and fineness of workmanship but one does not wonder that they have gone out of fashion. Fruit is Kashmir's most important products and says Young-Husband, it has great future before it. It is expected to increase largely in future. Even one apple tree according to the then Director Peychand, has yielded 30,000 apples. If railway line comes to Kashmir carriage will be easier, cheaper and export will increase to a striking dimensions. It will be the best means of making the railway pay but will also bring the great profit to cultivator and owner.

Iron is not plentiful but Kashmiri has such natural skill that he can turn out quite good guns and rifles and will make all the ordinary surgical instruments required in hospitals.

Pear, quinces are grown abundantly and have a bright future if developed and nourished properly. Railways will remove its draw back. Grape cultivation has fallen since the time of moghals—they were plentiful, walnut, mulberries and almonds are grown in considerable quantities. They are renowned all over India. They are large red and attractive looking and sell well.

During early sixties-cultivation was decreasing. People were poor. In other country their State would have been almost one of starvation and famine. Justice was such that those who could pay could at any time get out of jail while the poor lived and died there without hope. There were few men of respectable and none of wealthy appearance and there are almost prohibitive duties levied on all merchandise imported or exported. By the early seventies some slight im-

provement had taken place. The labouring classes were well fed and well clothed and fairly housed. Both men and women were accustomed to do hard and continuous labour. Brinkeness is almost unknown. Means of communication are rough and rude in the extreme and men had to be used as beasts of burden instead of animals. Wool is taxen as it enters Kashmir. There is enormous duty of 85 per cent ad valorem. Buchers, bakers, carpenters, boatmen and even prostitutes are taxed. Poor coolies who were engaged to carry loads for travellers had to give up half their earnings.

Kashmir with great river flowing with numerous mountain torrents and subsidiary streams running into that river there is obviously an immense amount of water power at hand. This must be made available for practical purposes. This difficulty can be overcome by converting the water power into electric power which can then be transmitted to considerable distance and applied in various ways.

Such are the remarks given by the great explorer, the British Resident of Kashmir which can manifest guidelines to the present and the future rulers of the Jammu and Kashmir State.

Loin in the Vale Sheri-Kashmir Sheikh Mohd Abdullah

I recall my childhood days which go back to the fifty-two years (I was then in 7th grade). A physical display of schools was held in the S.P. High School complex. Prominent personalities were Present to witness the show. My eyes fell on a towering and thin figure with a Red Fez cap on his head and dressed in European fashion leading the batch of a student group in the display. I was told he is the only highly qualified Muslim gentleman in Kashmir whose name is Sheikh Mohd Abdullah; a science teacher of present day M.P. Higher Secondary School, Srinagar. None could predict he would one day change the destiny of his native land and awaken "dumb driven cattle" from deep slumber. Who could say he would be called Babai Qoam ? (Father of Kashmiris). He is now Sheri Kashmir, Qaudi-Azam known by his people. This Sher (Loin) Sheikh Mohd Abdulla was born on December 5, 1905 at Soura, 10 Kms from Shrinagar.

On return from Aligarh he joined the Education Department as Science teacher. His whole public life of 52 years is before my eyes. In 1930 he started his public life by organising a study circle of Educated youth in the interior of the

city where they would discuss, debate and yonder over the sad state of affairs of the State under Dogra rule. I remember late Ashai-Registrar University played an important role in this circle when his services had been terminated under Dogra rulers directive.

His (Sheri-Kashmir) imprisonment, his trails and his ex-ternment from his native land is a guide and lesson book for us. His firm faith in God like a true Muslim is a beacon light. He stood four square against all storms. He is now a legend. He is a hero, great teacher, statesman, able administrator loved by the people from the depths of hearts, a votary of truth and non-violence. He was a spirit of man, the oneness of humanity, universal brotherhood and love were his creed and ideology. Himself a perfect Muslim, regular in prayer (Nimaz), he had great respect for all creeds and religious faiths. When he started his movement even as a Muslim Conference President, he never allowed prejudice or hatred to could his thinking and ideology. His life is a "Saga of heriosm" suffering and dedication to the well being of his Kashmiri Qoam (nation). He is a 'colossus' in the history of Kashmir, has walked on the political stage brilliantly for more than a half century. He fought for freedom, justice, communal harmony, secularism, suffered incarceration and untold hardship in the Vale like Mahatma Gandhi, Jawahar Lal Nehru and Maulana Azad in India. He was a living symbol of Hindu Muslim unity. Old, young, small children would ring out loud and clear the clarion call "*Hindu-Muslim-Sikh Ithaud Zindabad*" (Long live Hindu Muslim Unity). We boys in teens then would sing in the streets the song most popular in his praise :

Deetun Nad Qomas Kairon Khufta Bedar
Bagamo Shahar Gov Ayan Sheri Kashmir
(He summoned the nation and awoke them from deep sleep)

In villagers and cities Sheri Kashmir became famous)

His followers are called Sher (Loin) nationalists to the core of heart of hearts. They are believers of secularism and nationalism. In those days he had just secured Masters Degree in Chemistry from Aligarh Muslim University. He gave up teaching job, took to public life at a time when Hari Singh's autocratic rule was at its zenith and his administration was taken up by feudal beaurocrats. I recall on 14th of July 1931, he was put behind bars along with his companions in the Dogra army barracks of Badami Bagh, later on in Hari-Parbat Fort prison under the orders of Sutherland, Police Commissioner. His other companions in five small rooms of Fort prison were Mir Waiz Mohd Yousuf Shah, Ch. Ghulam Abbas, Ghulam Nabi Gilkar (college student), Moulvi Abdul Rehman (S/o late Mohd. Abdullah Vakil, Ahamdiyya), Mistry Mohd. Yakub, Qazi Gouhar Rehman of Jammu. They were released after some days. Their arrest and imprisonment paralysed the life in Srinagar. Streets were deserted, schools and college were closed. I remember 20 persons had been shot dead a day before viz., on 13th July. On 14th July five persons were killed. Reign of terror was let loose. The city of Srinagar, the towns) Anantnag, Baramulla. Sopore) were handed over to the Dogra army and spearsmen on horses. Every passer by in the street had to say 'Maharaja Bahadur Ki Jai' at gun point. Every resident in the city had to stich on his shoulder symbol of Dogra flag indicating loyalty to the dynasty.

Soon after Muslim Conference came into existence. Sheri Kashmir was elected as its president. It became a proper forum of the political activities of Kashmiris. People of all walks of life joined this organization. There was now split in the conference in late 1931 when Maharaja's Prime Minister, Raja Hari Krishen Kaul played his game of "divide and rule". I remember brother fell upon a brother in the name of Sher Bakra. With the passage of time need was felt to convert the Muslim Conference into National Conference. These were the months of July-August 1938. Sheri Kashmir once told "after launching an agitation in July 1931 we experienced that not only Muslims but the vast majority belonging to other commu-

nities were also suffering equally. Only proteges of the Maharaja and people with vested interests were enjoying their lives in the entire state. Therefore, keeping non-muslims out of the movement which basically aimed at economic uplift of the people in general did not appear logical. Thus we converted the party into secular forum and named it National Conference." It is said when Jawahar Lal Nehru was going to North West Frontier province alongwith Frontier Gandhi—Khan Abdul Gaffar Khan, he met Sheri Kashmir at Lahore Railway Station, in company with Bakshi, Nehru advised him to broad-base the National Conference and keep the doors of the organization open to non-muslims. Many other well-educated, wide awake young men like Mirza Afzal Beg, tectician, who had just given up service in Accountant General's Office, Bakshi Ghulam Mohd, Organiser, Mufti Jalal-ud-Din, Shyam Lal Saraf and others joined the movement. After his conversion to National Conference he went on to lead the secularists and nationalistic rule and the oppression of his beaucroatic officials. His leadership placed a new programme reflecting the urges, aspirations of Kashmiris and a blue print. 'Naya Kashmir' was drafted known as Magna Carta or great charter for Kashmiris. It envisages a new social order better and a richer life irrespective of caste, colour or region. This programme tells us the deep thinking and conviction of the leader. He gave a red flag with white plough. He was as unquestioned leader from the beginning commanding respect all round him. He had a qualification to draw crowds with him. He swayed the audience with his oratory. He had learnt at the portals of Aligarh University to start oration with the recitation of a few 'Ayats' from the holy Quran with which he opened all his public speeches. At times most of the listeners in the audience swooned with emotion. He was respected and held in deep awe. He gave us a sense of belongingness. He was a Kashmiri to the core of his heart and proved of it. He ushered a new dawn infused in us the sense, "Ye Mulkh Hamara Hai" this is our country. He was attracted by Nehru in early forties. They came close to each other. It was said Nehru was under Sheikh's spell. Within a few years Sheri

Kashmir was elected president of All India State Peoples' Conference which had launched freedom struggle in princely states numbering about 566 States ruled by autocratic Maharajas and Nawabs.

A land mark in the State People's struggle was the 'Quit Kashmir' slogan given by Sheri Kashmir in early months of 1946 demanding repudiation of sale deed of Amritsar and denounced the Maharajas right to rule saying that 'Sovereignty resides in the people'. A century earlier imperialist Britishers had entered into treaty of Amritsar (March 16, 1846) with Gulab Singh, Dogra ruler, to whom Kashmir was sold on a paltry sum of 75 lakhs of rupees (Nanak Shahee). Sheri Kashmir gave a clarion call to the people to rise up in an organised and peaceful manner against the treaty and autocracy. It was a struggle unique in the history of Kashmir. He launched it for the transfer of power to the people. Reign of terror was lost loose within a few hours of the arrest of Sheri Kashmir, hundreds of workers were arrested all over the valley. Srinagar became the 'city of dead'. Dogra Army harassment and repression on peaceful, innocent and unarmed Kashmiri was so great that my language is narrow and poor to express. At times we had to crawl before the Dogra army personnel in the streets especially on road-crossings. This was indeed a do and die struggle. Sheri Kashmir was tried and sentenced to nine years imprisonment with a fine of Rs.1500,00. R.C. Kak, a deoandent and a tyrannical Prime Minister without any foresight did not read the writing on the wall. He got an opportunity to assume and wield unlimited authority in the State. He was at the helm of affairs under Maharaja. Shri Asaf Ali pleaded for Sheri Kashmir while Madsudhan Kak, defended on behalf of Maharaja's Government. During this detention Sheri Kashmir was elected as president of State People's Conference. On hearing the pitiless repression Pt. Nehru who was at the moment engaged in important talks with the Cabinet Mission members rushed to the aid of Kashmiris. He was arrested and lodged at Domel. The news of arrest shook the whole

of India, fearing its repercussions, Maulana Azad, the Congress President, called him back to Delhi for consultations.

Himself desired to visit Kashmir, Gandhi Ji reached here in July 1947. His visit proved comforting to the haarrassed people. He was impressed with communal harmony that prevailed in the State. He said that it was very difficult for me to know whether Kashmir was predominantly Muslim or Hindu. Meanwhile far-reaching developments were taking place in the country. The British Government had announced the transfer of complete power to Indians. The partition of India was in the offing. On 14th August 1947 Pakistan came into existance. On Septembar 29, 1947 Sheri Kashmir was released unconditionally. R.C. Kak had been dismissed and there was an outburst of spontaneous joy among the people who associated Kak with repressive regime. Unfortunately country plunged into communal frenzy. On his rlease Sheri Kashmir was faced with the important question whether he should accede to India or to Pakistan or remain independent. There was another question for him, namely the freedom of the people, Sheri Kashmir thought that this question could be decided only when free. Pakistani leaders did not pay heed to it and wanted to force the issue of accession speedily. Result was large scale invasion by Afridi tribesmen supported and abetted by Pakistan. Mahrajas Government had collapsed. He fled to Jammu leaving his subjects to their fate on 26th October 1947. Sheri Kashmir flew to Delhi and vice versa to appeal to the Indian cabinet to despatch armed forces to help Kashmiris to repel invaders. It was a critical hour Sheri Kashmir took himself the task of voluntreers from all communities came forward to offer resistance to the invador. A night vigil was kept for any tribesmen entering the city by stealth or any fifth columnist creating panic. Srinagar plunged into darkness. People were panic st.iken. Invadors reached near the gates of Srinagar (Shalteng). Young men were given training at Goal Bagh (now Gandhi park) and Sheikh Bagh P.W.D.

grounds. Residents of Srinagar would collect daily at Lal Chowk to hear further developments in thousands. Hari Singh signed the instrument of Accession at Jammu. Indian troops were lifted by air. The raiders were driven out after 12 hours battle at Shalteng leaving behind 300 dead. Citizens heaved a sign of relief. Before the arrival of Indian army Sheri Kashmir summoned a public meeting at Partap Park Srinagar informing the citizens about the raiders destruction and loot and the aid that India is to give at this time of peril. During these critical hours volunteers went through the streets and lanes shouting Sheri Kashmir Ka Kiya Irshad-Hindu Muslim Itihad. The message was in time Muslim refugees from Jammu who had been attacked by Hindu communalists were pouring into the valley through the Southern passes. For maintaining peace in the valley credit must be given to Kashmiri Muslims who showed tolerance brotherhood under Sheri Kashmir's leadership. In the meanwhile on October 24, 1947 Dogra Maharaja revealed his intention of forming an interim Government headed by Sheri Kashmir S.M. Abdullah to the Government of India so that whole hearted co-operation and support of the messes represented by National Conference comes forth in order to repel invaders. Emergency Government was declared under Sheri Kashmir as Chief Emergency Officer which continued upto March 5, 1948 when the same administration was converted into a regular council of ministers with Sheri Kashmir as first popular Prime Minister. What are the land marks of his first phase of administration? I shall say the programme of social and agrarian reform as envisaged in the Naya Kashmir had to be implemented. Big landed estates were abolished and a plan was prepared to transfer it to the tillers. The total area cultivated was about 22,00,00 acres which belonged to the Dogra rulers and his jagirdars called chakdars. The land-lord was allowed to keep 160 kanals (20 acres of agricultural land, 1 acre for vegetable gardening (1/2 Acre) 4 kanals as residential site 10 kanals (1.25 Acres) or orchards altogether 182 kanals (22.75 Acres).

It freed the peasant from the unbearable burden of complete economic dependence on the landlord.

Thereafter reforms in Educational field were carried on. Mother tongue was introduced as medium of instructions. M.P. Schools for imparting education in arts, science and handicrafts were opened. Jammu and Kashmir University came into existence on November 1, 1948. It was an examining body and was transformed into a teaching University. Many dispensaries were also established.

Sheri Kashmir's speech at Ranbirsingpora was not liked by then Indian leadership and blamed him that he wanted to carve out "Sheikhdome" of his own. What was in his heart of hearts? He was mis-understood by the Indian public. His sole ambition was not let Kashmiris be dominated by others culturally and politically. Kashmiris must have their own individuality and identity. They should not be swamped by an outside culture. He believed since we have thrown our lot with India (limited accession) we must have a place in the sun. We cannot remain aloof. But unfortunately Indian leadership could not fully understand his mind. A historian in India will record one day that he [was a believer in secularism and he never faltered. He said "Hindus are my relatives because my ancestors were Hindus. If you harm them you are harming my relatives". He cooled and kept down hot heads among his party men. In 1948 Sheri Kashmir went to the United Nations to show to the world how Pakistani raiders have butchered their co-regionists in Kashmir and looted innocent people. His colleagues like Bakshi Ghulam Mohd, Late Saraf turn coat politicians, late Sadiq, vindictive, weak and wavering administrator, did not like his actions and speeches of Ranbir Singh Pora. They felt aghast and toppled down his Government. According to Dr. Karan Singh, D.P. Dhar played an important role in throwing out his Government. He was arrested on 9th August 1953 and later on tried in the so-called Kashmir Conspiracy case, a fabricated one. Good sense prevailed. The case was withdrawn in 1964

(April). Sheri Kashmir was released after 13 years from jail. Nehru at first supported the State Government but later on lamented over his actions against him. He was invited to Deibi by Nehru and sent on goodwill mission to Pakistan which was out short by untimely death of Shri Nehru.

In 1965 Sheikh Sahib went on Haj pilgrimage and visited Egypt, U.K. and Algeria. He had a courtesy call on Chinese Prime Minister, Mr. Chou-en Lai who had also gone there at that time. His meeting with the Chinese leader brought a change in the mental balance of Indian leadership and impounded his passport. He was arrested and detained in Oatocamand and Kodia Kanal for this petty affair. He was released in January, 1968. Indian leaders began to relise that it is useless to knock down Kashmir Loin. On his entry in Srinagar in March 1968 he was given a rousing reception which was the greatest of its kind.

Now at last Indian leaders began to undrstand him. They began to realise that confrontation an conflict is not good in the larger intestests of the country. They, thereforc, initiated an atmosphere of calm and cool understanding by bringing Sheri Kashmir in the main stream. It was well motivated and he welcomed it and informed Mrs. Gandhi that he had no hesitation in making a fresh bid to restore proper understanding of the objectives for which he strove all through. The two leaders maintained their respective rep esentatives, Mirza Afzal Beg and Shri G.Parthasarthy to conduct the dialogue which continued for more than two years which resulted in the emergence of Kashmir. Accord which established the basis of Centre-State relationship. Following this accord Sheri Kashmir was sworn in as Cheif Minister on February 25, 1975. The Government under Sheri Kashmir introduced various far-reaching reforms in administration, finance and education. A new era was ushered in Adminstration. It was a period of discipline and progress. Various agricultural and industrial schemes were introduced. Elections were held and Sheri Kashmir

got an overwhelming majority defeating rival parties like Janta and Congress-I. Janta leaders Jagjivan Ram, Morarji Desai came here to campaign. I recollect Jagjivan Ram speech at Paloground Srinagar. He said "Shekh Sahib is too old he should rest, relax and retire from politics. But later on they had to bow before Sheri Kashmir and acknowledge his unquestioned leadership of Kashmiris. During elections he had a mild heart attack. Morarji Desai, Charan Singh, Jagjivan Ram who headed 'fools and jokers' Government later on had no courtesy to see him when they were here for campaigning of elections. Nothing can be more disgraceful than this. This attitude will go deep in history. Jinab Sheri Kashmir Shekh Mohd. Abdullah, the peoples hero, a great teacher, statesman and an able administrator, the brightest star which shone for a half a century in our firmament passed away peacefully on 8th of September 1982 (19 Zikad 1402 A.H.) at 6.35 P.M. at Srinagar. He is no longer in our midst but his spirit is with us and will abide throughout the ages when we are dead and gone. At the time of his passing away he had said prayers and 'Alvida' (good bye) to the people. He resented his son Dr. Farooq Abdullah's idea of going out of Kashmir for treatment. He rebuked him saying that I do not want to return to my people as a dead man. Three days holiday and 11 days moorning was announced. We Kashmiris should rededicate ourselves to the rich heritage bequeathed by him and resolve to carry forward the torch lit by him fifty two years ago and keep his flame bright and clear.

May God bless the noble soul of the great departed leader and friend, mentor and teacher (Aameen).

N.B.—The subject matter is based on my personal anecdotes and recollection.

12

Zaina Lank

In the north-west of Srinagar about 35 Kms. away is the largest lake in Asia known as Wular Lake which stands at the height of 5173' above the sea level. It was termed in Mahatmaya as Ullola and the corrupt name is Wular which means cave or turbulent high going waves and those who have experienced the sensation on crossing the lake with a strong wind will readily allow the appropriateness of this designation. It is known as Maha Padmasar derived from the Naga Mahapadma who is located in the lake its tutelary diety. Nilamata and the Chinese text books—Tang annals also testify it. It has a legendry history. The site was occupied by a wicked Naga Sadangula who used to abduct women of the country. Nilnagha the Lord of Kashmir banished the wicked Naga (Sadangula) to the land of the Darvas (Dardistan). The site was left dry on his departure and a town later on a city grew called Chanderpura under king Visvagasa. The great sage Muni Durvasas was insulted in this city and did not receive hospitable reception. He cursed it and foretold its destruction by water. Naga Mahapadma sought refuge in Kashmir and asked Nilanagha for allotment of a suitable habitation. He was allowed to reside in Chanderpura. Maha Padmanaga approached king Visvagasa in disguise of an old Brahman and asked to be settled in the

town with his family. When his request was granted he appeared in the true form and thus formed the lake. The king shifted his capital in two yojnas further west called it Visvagasvopura. Now it became a dwelling place for Naga and his family.

There is one more legend connected with the diety. He was once threatened with desiccation by a Dravidian magician to leave the lake. He wished to drag him out and settle him in an 'arid land'. The Naga was horrified and appeared in a dream with folded hands before king Jayapida (Vonadutt) for protection and promised to show him a gold mine as reward. The king (Jayapida) accepted his request and induced him to let the magician try his magic. The waters of the Lake were dried by the magician. Mahapadma and his family together with relatives were seen as human faced snakes and himself a span long wriggling in the mud. The king interfered and caused the lake to be restored. The Naga (Mahapadma) resented this insult and showed the king a copper mine instead of gold mine in the district of Koramajya (Kamraz). He obtained copper sufficient to coin hundred crores dinnars which bore his name (Jaya) (Sri).

There is another tradition that the city prior to lake was sandimatnagar built by king (Sandiman) in about B.C. 1951. The city was inhabited by Sinners whose vice and sins grew in an alarming rapidity that Mahapadma Naga was very furious and resolved upon the destruction of entire city including its inhabitants. Among the residents of doomed city was a humble and pious potter Nandgupta whom the diety resolved to spare. He appeared to him in a dream and warned him of impending doom of the city told him to save himself. Next morning the potter related the warning to the citizens but was laughed at for his pains. As soon as the pottor left the city, the waters began to rise until the entire side was overwhelmed by the great deluge. Janaraja (Zanarazat) gives a pathetic account of it. The terrified children who stood at first when the water was low at the feet of their

mothers, soon as the water began to rise higher got in to their laps then clung to their breasts, next jumped upon their shoulders and finally sat upon their shoulders and then sat upon their heads as if they were their embodied vital breaths. The flood covered their quacking limbs of women as if they were an affectionate lover embracing his beloved whose limbs are trembling with emotion.

Two of its feeding strams rise from the mount Harmukh in the east of Wular. These are Erin and Nadhumati Erin has its source in the Shira Sar and Sarbal Sar. Two more tributaries join it at Ishentur and the other at Juban. It enters the Wular at Naidhal. The Madhumati rises from the tarns of Salnaisar and Lalgul Sar and is joined by Stonshpah Nar. Several tributaries join it and enters Wular between Nusght and Laharwalpur. Zainagir canal has been drawn from the stream at Sonarwari. Mean discharge of Mudhumati at Sonarwani is generally 254 cusec. It irrigates Khoiham and Zainagir areas more than 8000 acres. Wular leaves at Sopore a delta town created by its siltation. It is also a delta of the Jhelum. It receives water from Sukhnag and Ferozpur and Ningle Nullahas after irrigating the area of Tangmarg, Pattan and Sonawari tehsils lose themselves in the large marshes under the banks of Jhelum which sometimes give security to the boats from the storms of Wular. The Ningle and Sindh give the best drinking water.

Abdullah Khan, the Pathan Governor (Subedar) A.D. 1747 had his drinking water brought daily from Ningle to Srinagar. In normal years Wular is 12 miles long and 9 miles in breadth. In the years of flood such as 1951, which I observed personally its breadth was 13 miles and length 16 miles. Much cultivable land in Sopore tehsil (villages Aadipur, Hatlangu, Warapur and Watlab remained submerged during early fifties and has now been reclaimed after dredging and desilting the Jhelum from Khadanyar to Sopore. I find now a new locality of Nurgah developed on reclaimed land of Wular in the east of Sopore.

When winds come down from the mountain gorges of Erin and Bandipur, locals call it 'Vij Wav' and the great surface of the lake changes into a sea of rolling waves and the bed of the Lake becomes visible. When the gale of Sangri hill gorge at Aalosa village blows down on the lake, locals call it 'Naga Koan'. Its rolling waves become most dangerous to the boatmen who take refuge in nearby surrounding ghats or villages or on the Island called Zaina Lank, a place of great beauty-built by the great king of Kashmir Sultan Zainul Abid-Din alias Bad Shah (A.D. 1420-75). Lanka is now Lank a corrupt word in Sanskrit. The Sultan had a great love for Wular lake. It was his favourite spot. An idea of construction of an island occurred in his mind. He selected a suitable site and consulted his ministers and wisemen for this purpose. Special deodar boats were constructed and joined by iron sheets. Cargo boats were filled with boulders and sunk at this spot. In this way an island emerged and was named Zaina Lank after its builder which still retains the name. It is a rectangular in shape and measures 87 meters by 68 meters. The Sultan built a magnificent four storeyed palace and grand mosque which was of solid structure. Its ruins are still extant strange as it is that late R.C. Kak Superintendent State Archaeology and Shri N.K. Zutshi, Lecturer have given false view that the site of Zaina Lank was once an old temple. They have given their own interpretation and have admitted that the island was raised out of deep water where palace and the mosque were built by the Sultan for his worship and recreation. Sultan and his predecassors were tolerant and sympathetic towards non-muslims. How then the material of a Hindu temple be used for mosque and palace. The noted Moghal scholar and historian Abul Fazal hundred or more years after, says the temples in Kashmir are in a state of preservation-the whole country (Kashmir) is a holy ground of Hindu sagea-45 temples are dedicated to Mahadeva, 64 to Vishnu, 3 to Brahma and 22 to Durga. Jehangir, the Emperor remarked that the lofty temples and idols which were built before manifestation of Islam are still in existance. Sultans pursued a policy of non-interference in the religious matters.

Zaina Lank built on the site of old temple is a figment of imagination of Mr. Zutshi and R.C. Kak. I wonder a Phd. thesis like this on Zainul-Ab-id-Din which is based on prejudice and against the principles of national integration is accepted by the Lucknow University. This false view is untenable and the authors have depended on Bahristani Shahi whose author has never cared to investigate Historical facts have been mis-represented and mis-constructed. The pillar which R.C. Kak considers as Shiv Lingum is none but an umbrella like ceiling which was a part wall around the mosque is still extant. R.C. Kak must have come across a stonelike Shiv Lingum which was planted by Partap Singh Dogra ruler. Elder boatmen of Srinagar inform me that the Dogra prince would sometimes visit Zaina and enjoy Wular lake. He was orthodox and deeply religious.

Near the Lank (Island) water fowls are plenty during autumn season and is main source of game. In addition swans, geese and species of seagul are very common. They breed on the thicker matted leaves of equatic plant. The wild fowl depart from the lake early in May and reach upto Siberia. They return again in Winter.

This island was discovered by Dr.V.Smith in A.D. 1874 a stone slab bearing inscription mentioned in the name of Zainul-Ab-id-Din and contains the date 847 A.H. (A.D.1442-43) which at present is housed in S.P.S. Museum, Srinagar. Dr.Smith brought to the notice of the Maharajas' Government of its bad state of preservation. This island was built in the centre of the lake but today it is near Woosi Khun where Jhelum falls in the lake because of deposition of silt which has never been removed during Dogra regime. The Wular lake is shrinking and if it is not attended to, will one day be a small pond with a small channel within 100 years.

I am now informed that to make the lank more attractive for tourists State Government has introduced Russian Jet boat service this year (1982) with the assistance of Russian

Engineers through which they can go on sight seeing in the lake.

Sultan Zainul Ab-id-Din celebrated his annual festival (Jashan) in company with his ministers, saints, sofics and scholars in this Island and he would stay for 40 days during and after Ramzan fast. The valley was often raided by the murauding tribes of Jhelum valley below Baramulla and Karnah valley known as Khokas and Bombas. Their main aim was loot and arson. Their raids continued off and on upto the middle of 19th century and our mothers still frighten weeping children saying that Khakas have come. The Sultan kept a strict watch over their movements from this places. During Sultan's reign his son Haji Khan proclaimed the banner of revolt from this Island but was soon suppressed. After Sultan's death the Island was repaired once during the Moghal period. When Akbar, the Moghal Emperor, paid a visit to the valley, he went round the lake and spent several days at the lank. Here he enjoyed Wazwan (Kashmiri feast) with his officials and then left through J.V.Road. After the annexation of Kashmir by Ranjit Singh, the Sikh ruler of Punjab in A.D. 1819, he paid a visit to the valley and desired to see Wular lake. His boats were caught in a storm but luckily had a narrow escape after landing safely at the Lank.

Zaina Lank is a symbol of art and architecture and has been dedicated to us by the king who had welfare of his motherland in his heart of hearts. Its preservation is essential as a manument and must be looked as a shrine by the state Archaeology in the near future.

Jamia Masjid Srinagar

(When Aurangzeb heard of the burning of Jamia Masjid 1674-AD, his first enquiry was whether the Chinars of the mosque were safe).

During the latter part of the 6th century A.D. Parversena II completed the construction of his new capital Praverpur (modern Srinagar). He built temples and tirthas in this city for worship and prayer. One such tirtha was Maheshwari which remained in its hey days upto 14th century. Close to it was built one more temple by king Tarapida (693-697 A.D.) known after his name Tarapida Tirtha. This temple extended upto the present locality of Pardan (Nauhatta) where recently I was shown a few pieces of a diety made up of stone which had come to light while digging. This locality is believed to have been a site of Buddhist Vihar built by king Jaya Vindara after his name. Vihar where the Chinese pilgrim Huein Tsang stayed for two years and copied Sanskrit manuscripts. A silver statue of Budha existed here which was pulled down by king Kshemgupta in 957 A.D. melted it and converted its brass into lingum for Lord Shiva. This was installed at Kshema gaurishar temple near present day Chattabal. Confluence, Vihar was raised to the ground by him due to his anti-Buddhist policy. In 1374 A.D., Mir Sayyed Ali of Hamdan paid a visit to the valley in the reign of Sultan Qutub-ud-Din

and stayed upto the accession of Sultan Sikandar Shah-Meri. dubbed unnecessarily as iconoclast.

An idea of construction of Jamia Masjid occurred to the king for daily worship and congregational prayers. The king suggested the site of present Mazari Salatin (Maharaj Gunj) where water was available as the most convenient site for Jamia Masjid. His wise queen, however, suggested that vacant land in between Tarapida Tirtha and Maheshwari close to her residential palace. Accordingly construction of Jamia Masjid started in 1398 A.D. in consultation with Mir Sayyid Ali of Hamdan. Plans and estimates were prepared by the reputed engineers of the day, Kh. Saddur-ud-Din and Sayyid Mohd. (Luristani) were invited by Sultan Sikandar to his court from Khurasan. They planned a mosque which could accommodate 40,000 worshipers at a stretch. The king approved the plan and the mosque was completed in 1401 A.D.

Jamia Masjid has a history of its own. Sir Walter Lawrence believed that the mosque stood on a land which was sacred to Budhists of Ladakh. They gave it to their own name Tsit-Sung Tsublak-Kang and the mosque until 19th century was called 'Bodo Masjid' and not Jamia Masjid. According to some historians, it was a Buddhist temple on the ground that the walls bore pictures of Buddhist saints. A few others say that the Bodo Masjid was called Bota Masjid and was somewhere below the "Caste hill of Srinagar". In Kashmiri Bota means Lamaic or Budhistic applying to Baltistan and Ladakh.

After the death of Sultan Sikandar his son and successor Sultan Zain-ul-Abadin made additions and alternations in the mosque. He opened and constructed a grand Seminary to the north of it probably in Gujiwara localities where persian, arabic and sanskrit could be taught. Qazi Mir Mohd. Ali of Bukhara was appointed its principal and the revenue of four villages was assigned to the schools for its up-keep and maintenance. To make it more magnificent and beautiful a canal named Zaina Khul afterwards Lachmi Khul was

constructed whose source and head regulator was Sindh Nallah at Ganderbal and the water was brought to the mosque through the eastern entrance which fed the large tank in the internal compound. The canal fell into disuse after 1903 A.D. when Srinager Water Works Department was instituted by Partap Dogra's Government. Its (Lachmi Khul) embankment are still extant near Medical Institute at Soura. The used or extra water from the tank flowed down through small ornamental chuk and then passed through the channel leaving the mosque by an underground passage in the western wall. After the meandering course of quarter of a mile in the pretty rill now replaced by the usual gutters empties itself into the Nallah Mar canal now Nallah Mar Road drain.

Jamia Masjid has passed through many vicissitudes. Sultan Zain-ul-Abadin constructed four tall minars and the inner compound of the mosque 254' wide and 334, long, planting the chinar trees round it. The tradition assigns these changes to his grand son Sultan Hassan Shah in 1476 A.D. During his reign there occurred a serious conflagration in the neighbourhood of Jamia Masjid in Nauhatta (Sikandarpur) and it could not escape from the calamity. Sultan Hassan Shah reconstructed the mosque but unfortunately he died before completing the work. After his death his son Sultan Mohd. Shah resumed the construction in 1485 A.D. and completed some portion of it in three years. The Chief of the Army Staff of the then Kashmir Army Malik Ibrahim Magrey, a native of Treham (Kupwara District) built the roof and walls around it out of his own private purse in 1488 A.D. He decorated the inner compound and planted Chinars and removed the houses around it to a distance of 100 feet in order to keep it safe from conflagration. "From 1561 A.D. 1986 A.D. (Period of Chakks) political conditions in Kashmir were marked with confusion, bitter rivalries and instability", Jamia Masjid was neglected except during the reign of Yaqub Chakk (Tactless prince), the repairs were carried by Qazi Musa, a renowned Ulema of the time out of his private purse. After the annexation of Kashmir by the Moghals in 1586 A.D. Akbar summoned two hundred artisans

from Central Asia to execute the work of renovation and beautification of the mosque. In 1620 A.D. (1029 A.H.) again a great fire broke out in Nauhatta and Jamia Masjid was burnt just on the day of Ide-Ramzan (Idul-Fitr). At this time Emperor Jehangir was in Kashmir and he himself took part in extinguishing the flames in the company of Dilawar Khan, Subedar (Governor) of Kashmir. He ordered its immediate reconstruction under the able guidance and supervision of historian, Architect Rais-ul-Mulk Haider Malik of Chadura which was carried out in 17 years. Jehangir appointed Mulls Jafri as its perceptor (Pir) with adequate emoluments and ordered the construction of a tank in the middle of compound. This was completed in seven years. Shah Jehan Padshah Gazi incised his proclamation on a stone fixed on the Southern gate of the mosque which depicts how Kashmiris were freed from the exorbitant taxes imposed by the Moghal governors. This inscription is extant even today.

During Aurangzeb's time again 1754 A. D., Jamia Masjid was gutted along with twelve thousand houses in its neighbourhood starting from Mohalla Qavadara. Aurangzeb heard of the accident. His first enquiry was whether the chinars were safe. He said the mosque could be rebuilt in a short time but a big chinar could not be replaced. He enlisted the services of all bricklayers and masons in the city and had the mosque completed within three years. It is evident from the structure itself as well as from the historical records that the Mughals adhered to the plan of original mosque of the Sultan Sikander. Aurangzeb decorated the minars with silver crests and it cost him five thousand dinars. He simultaneously ordered the erection of a ladder of seventy five steps which lead to Minars. Houses all round the mosque were pulled down so that there is no recurrence of fire. From Aurangzeb's time down to the 1914 A. D., the structural history of the mosque forms a record of decay.

Subsequently in 1754 A. D., Kashmir became a part of Ahmad Shah Abdali's empire. It was ruled by the Afghan governors deputed by Afghan kings. This rule, says Sir

Walter Lawrence, "was a brutal tyranny, unrelieved by good works, Chivalry, and honour." The mosque was slightly repaired by Haji Karim Dad Khan, Afghan governor in 1776 A.D. and the second time by Subedar Azad Khan in 1789 A.D. During the sixty nine years of Afghan (Pathan) rule, Jamia Masjid was neglected and when repair work was taken in hand, these were executed out of rents received from the shopping complex around it. In 1819 A. D., Kashmir was annexed by Ranjit Singh, the ruler of the Punjab. The mosque was closed and the doors blocked for 25 years under the orders of Diwan Moti Ram, a Sikh governor in 1820 A.D. Its Jagirs were confiscated and subsidy was stopped. Azan (Call to prayers) was prohibited here. Later on deputation of Kashmiri Muslims was led under the leadership of Moulvi Amir-ud-Din and Moulvi Nasir-ud-Din who submitted a memorandum to Sher Singh who then ordered the then Kashmir governor Sheikh Gh. Mohi-ud-Din to open the mosque and hand it over to the muslims. The Sheikh initiated repairs spending a lakh of rupees on the same. After the treaty of Amritsar in 1846, Gulab Dogra ordered the affairs of Jamia Masjid to be put off indefinitely. His successor Ranbir Singh allowed opening of the mosque only on Fridays. A construction Committee consisting of Kh. Rahim Shah, Gafoor Shah Naqash bandi was formed who collected a huge amount for its repairs and Ranbir Singh Dogra granted six thousand rupees but due to Shia-Sunni conflict in 1872 (1289 A.H.), the plan of mosque was kept in abeyance and some of the members of the committee were arrested and deported in Jammu jails. It will be remembered that on Fridays the market round Jamia Masjid would serve the purpose of trading centre. The District Magistrate of the Dogra regime Wazir Panoo planned the closure of the market so that Muslims of the valley would have no chance to assemble and create problems. He opened and developed Maharaj Gunj and colonised it by non-Kashmiri Hindus as tradesmen. In 1891, Kh. Rahim Joo approached Ranbir Dogra for further grant who sanctioned nine thousand rupees and out of this grant—Lachmi Khul was repaired. In the beginning of this century a construction committee

was reconstituted under the Chairmanship of Bakshi Parmanand with late Mirwaiz Rasul Shah and late Kh. Samad Joo Kukroo (of Baramulla) as its members who demanded thirteen thousand rupees. However, process of decay could not be arrested. It had fallen into disrepair, but thanks to the efforts of the late Sheikh Maqbul Hussain, formerly Revenue Minister of the State, it was restored by the subscription raised among the zamindars of the valley along with the revenue known as "Masjid Fund" and on the technical advice from Archaeological Department, Government of India, Sir George Marshall gives credit for Jamia Masjid renovation to Col. H.A.D. Fraser, then State Engineer and to Mr. Thad Avery, the contractor who took in hand its reconstruction. The grandeur of Jamia Masjid lies in its four cloisters each about 120 yards in length supported by pillars deodar wood of great height and its spacious quadrangle. The effect of this winter forest tall bare pines in unquestionably striking wrote Mr. Gravsee in 1892 (January). And whatever beauty it possesses, "is due not to art, but to the natural grandeur of the forest, which has been simply trimmed and transplanted from the mountain side to its present position". The lofty pillars in the propylons, the detail of the spires and the uniformity of the whole design prove that the builders know what they were about plain plinth to finial—that they were reproducing forms of which they were masters".

Sir W. Lawrence visited the mosque in the eighties of the last century and believes that the pillars of deodar were felled and obtained from the forest of Tashwan, Srinagar (now locality extant on the left bank of Jhelum between Fateh Kadal and Zaina Kadal). The present compound is bisected by the broad paths planned according to the pattern of Mughal gardens.

Today I find the chinars planted by the great medieval sultans have been felled and aesthetic view and coolness of summer has disappeared. Instead its area should have been increased for worshippers, keeping in view the growth of population in the valley but no step has been taken.

Thanks to the present Managing Committee who have rebuilt and re-opened the shopping complex around on its vacant land and this has made it (Jamia Masjid) to stand on its own legs financially.

But Oh! some miscreants tried to burn down the monument in July 1979. Their heinous designs were foiled by the timely arrival of local residents. Only its southern and eastern gates were set on fire and windows were damaged.

The mosque is one of those distinct and lasting legacy which have come down to the Muslims of the valley from their fore-fathers. It is a monument worth preserving and a great symbol of human skill and understanding directed towards a unique spiritual end.

King Ranadittiya Alias Tunjina (A.D. 474-521)

He is said to have been the younger brother of Lakhna Narendraditya in whose name stands a locality in the interior part of the old Srinagar known now as Lakhriyar-Nawakadal, Srinagar. He is called Tunjina by the people mostly Budhists. Many fables and fairy tales are attributed to him. He is credited with a reign of three hundred years and the events recorded of it correspond fully to its miraculous length. The account of his reign given by Kalhana cannot be relied on. The source of his reign is based on traditions and folklore. During his reign Budhism and Brahmanism flourished side by side. He was a descendent of the founder of our present Srinagar. King Perversena II. He was loved by his subjects and treated them as his sons. He was brave, handsome and pious. To Kalhana he is a fairy tale here. Fantastic stories are attached. His descent to the under world, the wonders worked by his queen Rana Rambha at the consecration of various shrines and tirthas are recorded in detail in the chronicles. He got the temple Vishnu Ranaswamin built in about, some say A.D. 475 while others say A.D. 223. This temple appears to have enjoyed greater celebrity. The temple was somewhere near the graveyard of Sultan Qutub-ud-Din and his queen (A.D. 1373-1389) in the compound of Haji Pir Mohd. Sahib, Saraf-kadal, Srinagar. From the accounts given

by Mankha (12th century) the great poet, in "Sri Kantha Chariterms" his father who was a minister used to worship and offer prayers at this temple. He says Ranaswamin was always crowded with devotees. Jonaraja, the court historian of Sultan Zainul Ab-ud-Din mentions this was the chief temple in the city of Praverpur (present Srinagar). He says further the Sultan carried the canal called Zainaganga Lachmakhub through the capital town Zainagiri was built (present Naushar Srinagar) as far as Ranaswamin temple. It would bring water from the Sind river via Amburher village in the quarters of Nushar and Sangin-Darwaza in the west of Hari Parvat fort. It continued in the southerly direction to the Jama Masjid and emptied itself into the old Mar canal at Kadi Kadal. This canal into dis-use after the Srinagar Water Works Department was instituted in 1903. The original plan of the temple and its structure has been described by Sh. Jayanta Bhatta, author *Nayamijari* and *Nyayakalika*. His another book was discovered in Jaisalmer, Rajasthan. He is *Agamaclabara*. This ancient temple was identified by Dr. Raghvan of the Madras University. Ranaswamin though in ruins after the passage of more than fifteen hundred years impresses one with its magnificence and the granduer that might once have its chief characteristic surrounding the central temple at four cardinal points stand the plinths of four other minor traingles which are connected with paved path. At this shrine King Chakra Varmans' wife queen (A.D. 936) would worship in the month of Magh (January) which is the time for greatest snowfall in the valley. The monument is under the State Archaeological Department but never has been restored to its original shape nor ever any repairs have been carried. Ranadittya would pray at the old shrine of Butestwar Naranagh (Sind valley) Tehsil Ganderbal. He built his residence near about the present Rainawari, founded by him, known as Rajana Vatika, Ranadittya's garden. It is largely inhabited by Brahmans whose solemn fast (prayopavesa) gave no small trouble to king Sussala of Kashmir (AD 1121-28) in his worst straits. Ranvor (Rainawari) has continued to the present day a favourite place of residence for city brahmans. It is a large suberb of Srinagar now laying on the western shore of Dal Lake—Vishwa Bharti

Educational Complex is situated in the middle of it on its bank. According to Abul Fazal, Ranadittya ruled only for thirty years. He erected a grand Brahman Mandal and an inn on the super of Hari Parvat hill and a grand hospital. He is credited to have laid the foundation of Martand temple and dedicated it to Vishnu. Architects from Gandhara region were employed in its construction and later on we see king Laltadittya Mukhtapida built a grant stone fencing wall which is still extant. His queen Amrita Prabha (built a grand Vihar at Amritabhavan (Vonta Bhawan) where Chinese pilgrim Onkang stayed and copied manuscripts in A.D. 789. She placed a statue of Budha at this Vihar. Ranadittya is credited to have founded a grand temple Raneshwara near his capital town where he consecrated a linga. I believe this temple must have been somewhere near the Khanqah of Sayyed Mohd. Al Madni, at Adalat Masjid mohalla, Bota Kadal, Srinagar. King Yasaskara (A.D. 939-948) deposited his sword at the base of its Linga. In the 11th century Sangramaraja the ruler spent one third of a crore for the restoration of his shrine. At last it is said Ranadittya entered in the cave at Bumzoo-Mattan and disappeared alongwith his companion and never returned.

15

Kashmir in the Eyes of Abul Fazal

In 1586 A. D., Kashmir became a Moghal Province and was composed of Pakhli, Bhimber, Swat, Bajur, Kandhar and Zublistan with Kabul as its capital. It was known as Subah of Kashmir in the moghal empire. Thus century old isolation and seclusion was shaken. It brought about a new transformation in the consolidation of India and sound pattern of administration. Three years later Akbar in company with Abul Fazal, his minister, paid his first 'visit of pleasure' to the valley of Kashmir. It was Sunday, the first day of Shaban 994 of Hijri corresponding to 5th June 1589 A. D. He made his entry on the same day amidst 'great rejoicing and merry making'. The Emperor was warmly welcomed by the people of all communities. 'After the people of Kashmir' says Sukha Pandit, an eye witness, 'had seen the sovereign, a continuous festivity was held in every house of Srinagar'. Abul Fazal records that the royal journey to the valley was made in a holiday mood. Akbar travelled by the Bhimber pass and Ratan Panjal but desired to travel quietly. He dismissed all but a few companions, Prince Murad was sent in advance to take charge of the royal encourage. The emperor travelled partly

on horse-back and traversed heights and hallows and partly on foot. At mid day he rested for a while under a shadow of a tree. On reaching Srinagar he called Kashmir 'Bhagi Khasa' Special garden and also 'Villayati Ba Jamal' or beautiful country. Abul Fazal was fascinated by the sight of Srinagar like his master. He says 'The praises of Kashmir cannot be contained within the narrow of language'. The visit of the emperor and his minister was made at a time when moghal rule had not been established firmly. It was recently a conquered province and his statistics are not accurate. He says Kashmir is 120 Kos in length from Ver to Kishanganga and its breadth is from 10 to 25 Kos excluding Karnah and Dardistan (Darda). On the East is Paristan and river Chenab, on the South-east is Banihal and Jammu mountains, on the North-east great Tibet, on the West Pakhli and Kishen Ganga river, on the South-west Gakhar country. On the North-west little Tibet, *i.e.*, Baltistan.

26 different roads lead to Hindustan but those by Bhimber and Pakhli are the best and are generally practicable on horse-back. Hasti Vhanj, viz., old moghal route via Shopian is meant for march of troops. Kashmir is a holy land full of sacred places, hermits retreats and quite natural sceneries, appropriate to be the retired abode of reculse. It is the Sufis paradise which contains liberal broad minded worshippers of God. First and foremost among the wonders of Kashmir stand her idol temples. In and around of Shahar there are about more than 150 temples in the rest of the world. There is not to be seen or heard of one building like this. These temples are in a state of preservation—the whole country (Kashmir) is a holy ground of Hindu sages—45 temples are dedicated to Mahadev, 64 to Vishnu, 3 to Brahma and 22 to Durga, etc. wonderful legends are attached with them Kashmiri is the language of its inhabitants. It has spread in to south on to Kishtwar and has flowed over to Pir Panchal in the lower hills of Chenab where it appears in a number of mixed dialects such as Pogli, Siraji of Doda and Rambani. Kashmiri is persian and Hindi and is

derived from Sanskrit. It is not the name used by the people of Kashmir itself. There the country is called Kashiru and the language is Koshiru. Kashmiri has one true dialect. Kashmiri has influenced Dogri and has merged with it in the southern hills of Pir Panchal between the watershed and the valleys of Chenab. There are a number of mixed dialects. Kashmiri spoken by muslims differ from that spoken by Hindus. Not only is the vocabulary of the former more fitting with words borrowed from persian, it has for many centuries been influenced by Sanskrit. Its speakers maintain that it is of Sanskrit origin Kashmir Ka.

Kashmir is enchanting and might be called a garden of perpetual spring surrounding a citidal terraced to the skies. Its streams are sweet to the taste. Its climate invigorating and its waterfalls seem music in the air. Its rain and snowfalls are similar to that of Turkistan and Iran. Flowers are enchanting and fill the heart with delight. Violets, red rose and wild narcissus cover the plains. Its spring and autumn are extremely beautiful. The houses are all the wood and are four stories. It is not the custom to enclose them. Tulips are grown on the roofs which present a lovely sight. Shahar is the capital called Srinagar. It is four farsakas in length. The rivers Vyth (Jhelem), Mar and Lachma Khul flow through it. The latter two khuls have disappeared now. It has been flourishing city from ancient times and the home of artificers of various kinds. Beautiful shawls are woven and they manufacture woollen stuffs which are soft. Durmat pattu and other woollen material are in use. The bane of this country is its people, yet strange to say not withstanding its numerous population and scantiness of the means of subsistence theiving and begging is rare among its inhabitants.

Mir Sayyed Ali Hamdani resided for same time in this Shahar and a monstry founded by him still preserves his memory. Adjoining the Shahar are two large lakes always full of water and it is remarkable that their water will not deteriorate in good savour and wholesomeness for any length of time provided their free exit is undisturbed.

Mulberry leaves are reserved for silk worms. Eggs are brought from Gilgit and Baltistan. There are neither elephants nor camels. Cows are black and ill-shaped but give excellent milk and butter. Bazar system is little in use as brisk business is carried on at the houses of businessmen. The people take pleasure in skiffs on the lakes and their hawks strike the wild fowl in mid air. The carriage of goods is effected by boats. Boatmen drive a thriving trade.

Brahman class is numerous. Their learned books are in Sanskrit language. They have a separate character which they use for manuscript work. They write on Tuz which is the bark of a tree. All their ancient documents are written on this. They are the most respectable class in this country. They do not loosen the tongue of calumny against those not of their faith nor beg nor importune. There are many Reshis who are true worshippers of God. They employ themselves in planting fruit trees and are generally a source of benefit. They abstain from flesh and do not marry.

At present various sciences are studied and their knowledge is of a more general character. Their astrological art and astronomy are after the manner of Hindus.

Emperor during his brief stay ordered quite a few administrative reforms. He adopted many measures for public welfare and beautification of the valley. He displayed great activity like clearance of silt from channels and laying of many orchards. From this day dates the avenues of spirelike poplars and groups of giant like planes in shadow of which even now the traveller rests. It is the memorial of Akbar's sense of beauty and love of well being.

Mulberries and fruits are numerous, Melons, apples, apricots are excellent. Grapes are planted in every house. Mulberry is little eaten, its leaves being reserved for the k worm.

The food of the people is rice, wine, fish and various vegetables which are dried up and preserved. In the Bringi

area (Anantnagh) there is a spring called Kokar Nagh, the water of which is cold and wholesome. Should a hungry person drinks of it, his hunger will be appeased and its satisfaction in turn renews appetite.

Abul Fazal's detailed description of Kashmir in many respects valuable to the historical students but it is particularly in connection with topographical search that we must feel grateful to him for having like his great master (Emperor) Akbar) caught some of the enthusiasm of the past.

The whole valley is divided into two divisions—Maraz on the east and Kamraz on the west. It contains 38 perganas excluding Darda and Karnah. According to assessment revenue was fixed at 63 lakhs of kharwars. The system was by appraisement and division of crops. Assessment by special rates and cash transactions were not the custom of the country. Every plot is called a Patta. Emperor visited Kashmir and issued several ordinances regarding the taxation of the country and fixed the land tax at one fourth.

16

Chinar in Kshmir

Chinar is called Booin by us and the word is Bhawani in Sanaskrit which has become corrupt and is Booin that is a blessing Mata (Mother). Booin (Chinar) is a blessing mother considered by the inhabitants of Kashmir. Its shadow keeps us cool during summer months and its sight is pleasing to the eyes. It protects us during torental rains. Its Botanical term is 'Platanus Orientalis (Plain). Its leaves and branches shine during summer months. The Chinar is classed number one tree and is a royal tree. Its felling is strictly prohibited by the State Govt. It grows at a height of 4000 to 6000 feet above sea level. It requires coal and warm climate and the soil alluvial. When winter sets in, its dried leaves are turned into charcoal and used in Kangris (fire-pots) which keeps us warm and for us it a defence against winter. Its account is given in Raja Tarangni, "as old trees in whose hollow is fire". I believe it, this allusion to chinar because chinar when it is old gets hollow and ignites spontaneously. A thorough research is required in this connection.

Lalleshwari or Lalded, a poetess saint of Kashmir during early 14th Century AD has mentioned of Chinar :

"Kainchan Raen Chai Shehej Booni

Neerew Naibur Shul Karew

Kainchan Raen Chai Bara Pathe Honee
Neerew Naibur To Zang Khaiyew”.

Sir Jamshid Ji, poet laureate has given the origin of Chinar and says that Chinar is Iranian tree which has been imported by various countries of the world. He has mentioned in his account Zina Avista, Herodotus, father of history tells us that Chinar was sacred to Sassanian emperors of Iran because Iranians call it 'Fazal tree' biggest tree. Rulers of Damoc Island in mediterranean decorated the graveyard of their ancestors around by these chinar trees. Later on it was planted in Sicily and other Italian and French cities. The Govt. of these States recovered revenue from the owners on account of it. The inhabitants would enjoy its shade to the full during picnics. It was planted in Iberian Peninsula Spain and Portugal. These were the days according to Pliny, Greek Historian, French army was invading the Roman cities and were turning these into ashes in the first century of Christain era. It was sacred in Spain and France that the growers watered it by liquor at the roots. During 6th Century AD it was planted in large number in various Balkan States and north Europe. It is quite evident that Chinar was in existence and planted during the reign of Laliteditya Muktapida (AD 707-760) in Kashmir. Some opine that Islamic propagators imported this plant in Kashmir. Emperor Jehangir gives a brief account of it in his memoirs, he says that it is one of the oldest trees in Kashmir and exists since ancient times. When I reached near Srinagar at Rawalpur village, it started raining torrentially. I along with other five horse riders took shelter in one of cave holes of a chinar. My father Jalal-ud-Din Akbar, emperor had also taken shelter here with thirty four persons in its hollow according to Akbar Nama. I can very much infer that the chinar tree is the oldest tree in the valley of Kashmir.

Mrs. Stewart in her book 'Gardens of Moghal Empire' says that emperor Jehangir imported chinar trees from Iran so that his beloved queen's desire is fulfilled but this argument cannot be relied upon. He himself mentions its existence in his memories. He further says that I have bought about 800

plants from Iran and planted them at Shalimar, Manasbal, Achabal, Vernag-Kokarnagh (Bondu Zalangam) Shadipur and Ganderbal. In AD 1635 emperor Shah Jehan planted about 1200 chinar plants at Naseem Bagh. During the reign of Aurangzeb-Alamgir, Islam Khan (Zia-ud-Din Badakshi) planted chinar trees in his town which he founded after his name Islambad (Anantnag) which can even now be seen at Shir-Bagh and in the temples nearby. Moghal Governors held Durbars under the chinar trees on a raised platform. They discussed day-to-day problems of the State under the shadow of chinars and music dance and drama was also held. During the night chinar trees were illuminated which added the magnificance of the Durbar.

In AD 1398 when the construction work of Jamia Masjid of Srinagar was taken in hand Sultan Zain-ul-Abdin a few years later planted a few chinar trees in its compound and around it in order to give it an aesthetic view. In AD 1674 the mosque was destroyed on account of a big conflagration. When Aurangzeb heard of it, his first enquiry was whether the chinars very safe". Mosque can be built but growth of chinars is difficult. Prince Dara Suikoh built a big barden of chinars at Vijbror (Bijbehara) in AD 1646-AH 1066. The chinars are still visible and extant. One of the chinar trees at Vijberor (Bijbehara) is above three hundred years old. Chinar leaves have played an important role in arts and crafts. In paper machie and walnut works the painting of chinars are beautifully decorated. Its wood is used for making of mortors, furniture and oil presses. In Kashmir our shrines, temples and tirthas and churches are decorated by planting these trees in their vacant lands nearby. It is a sacred act. At present the number of chinar trees in the valley is approximately 50000. Badshahi Bagh at Bijbehara was decorated by prince Dara Shukuh with chinar trees under the superintendence of Daroga Mohd. Zahid Abul Hassan Samarqandi. This site lies on the right and left banks of river Jhelum near the present bridge which connects Dacchan Pur illaqa with that of Nandi illaqa and is now converted into a park. Near Bachh Pur colony, there was an old chinar garden called Bhaghi Illahi which was planted by emperor

Jehangir in 1050 A. H. (1640 AD-Nuri-Jehan). Planting of chinar trees was encouraged by the Moghal emperors. Nasim Bagh is entirely a chinar grove. It makes delightful camping grounds where they afford a cool and very welcome shade in the hottest part of the day. It has a place of honour among the threes of Kashmir.

Chinar has a beautiful glamour when autumn lights up, big chinar plane trees burn red against the dark blue rock back-ground. There are few more brilliant breathlessly entrenching sights. Chinar Bagh ('Bohemia of Srinagar') can Isanti Khul canal is cool and shady encampment in Srinagar owes its name to its magnificent chinars. Achhabal, Vernag and Kokarnagh and Ganderbal will lose its charm if the chinars had not been planted there. Moghal emperors extended its cultivation. Jehangir and his empress Nur Jehan planted chinars in Shalimar garden in Srinagar although she did not long to see its growth. During Moghal period there were about 700 gardens or more near about the Dal Lake planted by chinars.

Nishat Bagh would not be a garden of pleasure if the clusters of chinars if shading the walks were not there. Chinar tree is a native of Greece and Western Asia. Both Romans and Greeks love it because of its shade. (Britannica Encyclopedia). Chinars on Ropa Lank Sona Lank (Char Chinar) were planted during Afghan period. Moghal emperors decorated the garden outside the temple of Mattan with beautiful Chinars. Its girth can be more than 63' as found at Bijbehara. Manashal and Bhagi Safa wrongly called Baghi Jaroka were decorated by chinar trees by Nur Jehan empress are still extant. In the Civil Lines near Tourist Reception Centre, Amar Singh Club one can see grooves of chinar trees which add the grandeur of the area, but I see near the Tourist Reception Centre great chinars have been spoiled by removing the first layer of its trunk which have resulted its decay. It is a royal tree and like the walnut belongs to the State. It attains its magnificent size. In their old age the chinars decay and many trees at Nasim Bagh and Bijbehara are hollowed on.

Floating Houses of Kashmir

During pre-historic times, when the valley of Kashmir was drained off, big lakes and marshy lands were left behind. Among the lakes still extant is the Wular lake, a part of which became navigable in course of time by small boats. The streams and canals served the population as highways and the floating houses with many designs, size and forms became an essential part of the communication system in the State. From Abul Fazal's *Ain-i-Akbari* we learn that boats were the centre upon which all commerce moved and that in Kashmir there was made a model of a ship that astonished everyone who saw it. The great Mughal Emperor Akbar on his visit to Kashmir, ordered that on the Bengal Model double storeyed residential, floating houses, with fine windows, be built. Within a few days, thousand boats were got ready and a floating city was visible on the waters of Kashmir.

All the important capitals and cities were located on the banks of the Jhelum. We still see that between the villages there is communication through boats. The city of Srinagar has been rightly called the 'Venice of the East' with river Jhelum as 'its Arno'.

The Kashmiri took to boat life from very ancient times. He belongs to a tribe which was very important and

prominent. Boat dwellers are an important class in the socio-economic life of the people of Kashmir. Sir Walter Lawrence tells us that King Parvena Sen introduced boat-men a Hanz in Kashmir from Sangal dip (Modern Singa Pur) to Kashmir during the 6th century A.D. On the other hand, our first Chronider, Kalhana Pandit, says that they were originally inhabitants of the valley who were relegated to mental work by Aryan settlers. They were known as Nishads before they accepted Islam as their faith. Shrivara and Sayyid Ali, Chroniclers of 16th century, call them Dhivar and Kasrjian respectively. They claim Prophet Noah as their ancestor. Some accounts point out to a gipy origin. They belonged to the Vaisya caste and even now Hanjis (boatmen) call other tribes as Shooders or Sudras. Hanjis have borrowed the pattern of their boats from Noah's art.

They live permanently in these floating houses with their families. The father of a family is an autocrat and his discipline on board is often of a violent character. Indeed Kashmiri is an intelligent and clever carpenter, says Young Husband. He has never gone out of the valley. Yet has an excellent knowledge of boat craft. The poineer of modern education in Kashmir, canon Tyndale Biscoe says "to respect the boatmen in their work, as boatmen for they have delighted me over and over again in their knowledge of boat craft, for they are kings at it. Then again they can work hard. They will tour your boat up, stream all day and if really necessary will continue all night".

There are many sub-divisions in the Hanji tribe. There are the half amphibus paddlers of the Dal Lake, known as 'Demb Hanz'. They were vegetable gardeners and bring vegetables in small boats for sale to the city. Their boat is called Demovar. They now live in small huts in the Dal Lake. The boatmen of the Wular Lake are known as 'Gari Hanz., They gather Singhara nuts in the lake and live on the income from the sale. They live in boats and houses on the banks of this lake. These two sections of Hanjis held their head high among other Hanjis and do not marry out of their caste. Next

in respectability come the boatmen who live on large barges, known as bahats, in which cargo of about 800 mounds of grain and wood is imported into the city. This type of boat has a high prow and stern. After it is a cabin with three rooms in which the boatman and his family live. There is another section of Hanjis known as Dung Hanz who carry passengers and sometimes load from one place to another. Their floating house is about 50 to 60 feet in length and about six to eight feet in width in the centre. It has a sloping roof of matting and also side walls. Dung Hanjis are very muscular and active people. Their floating houses are use for short sajours in the lake by visitors as the boat alternative to a tent. Then at another stage during the Maharaja's Govt. the Dung was transformed in a modern house boat by Mr. Kenand. He is the first Englishman to have built the modern houseboat, supplanting the old Larinav in Kashmir during the last decade of 10th century. Every Dunga is a floating house and a hotel in miniature. The Dunga Hanjis profession has to some extent dwindled and they have now taken to other vocations. The economic condition has improved and are now satisfied with their lot. Some of them own buses and load-carriers.

Then there is another section of this tribe which is known Gadhanz or fishermen, who do nothing of fish. They surpass even the Dunghanz in their power of investments. Some of them live in small floating houses throughout the year while others huts on river banks. They are mostly settled in the Sopore delta town. They help their relatives in distress, especially when a storm breaks out over Wular lake. Thus they have close community feelings and their economic lot has improved.

Another small section of the tribe is Haka Hanz who make their livelihood by dredging for drift-wood in rivers and bringing it to the city for sale as fuel for winter. They live in their own small floating houses throughout the year. They cook their food in earthen utensils. Lastly we have one more section of Hanjis known as Mata-Hanjis. They deal in the

sale of firewood, bricks and lime etc. and are now economically more prosperous than all other sections of Hanjis. They have now abandoned the floating houses and live on the banks of the Jhelum and Tsunti Khul canal in their mansions. Since the carriage of goods and passengers in the valley was done by boats, the life of a boatman was prosperous. He did not like to build a house on the land but preferred river life where his brethren lived in floating houses.

Living in a floating house is quite different from living on land. There are few more pleasant experiences than being towed up the river in a floating house. When one travels from one place to another in a boat there is no packing to be done without delay, the floating houses moves to a place one desires. To make the tourist industry flourish in Kashmir it is necessary that more and more floating houses be constructed and furnished. This will improve the economy of the State especially during the summer months.

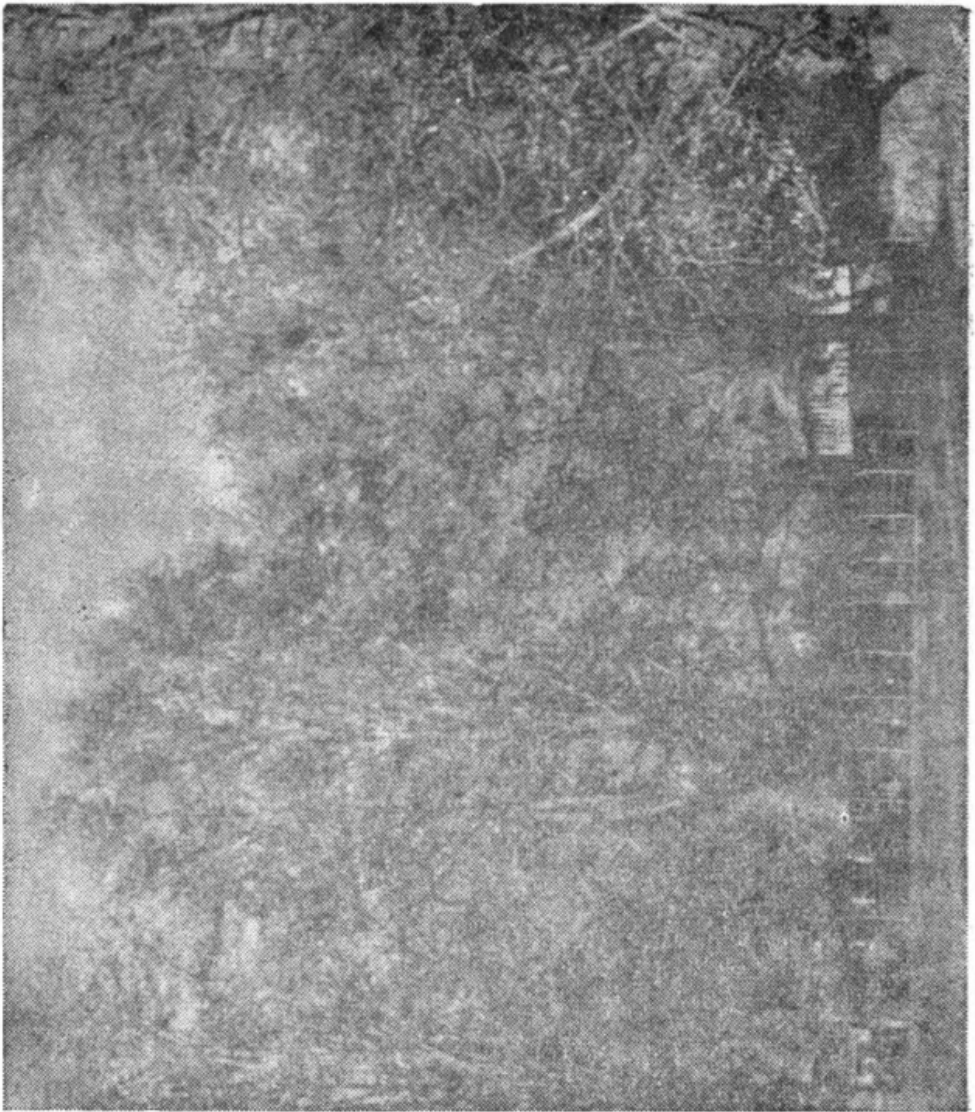
They do not give education to their children but marry them at an early age. They are the most backward class among Kashmiri muslims, socially and educationally. Their percentage in education is nil. They are a muscular, active people. Their paddling is heart shaped and can steer the boat wonderfully without causing any damage. In every sect of Hanjis, caste rules are strictly followed. They do not intermarry among themselves. Non-Hanjis never enter in to matrimonial alliance with Hanjis. Quarrelling is very common among 'bahach Hanjis' (Hanjis who are transporters of grain especially). One can find their quarrelling near the banks of Jhelum and Tsunti Khul canal even late in the evening where they live in majority. That has given them evil reputation in the eyes of visitors and other local inhabitants. The latter do not mix with them only on this ground. Their expenses on marriages are very simple and meagre compared with other sects. Only their economic condition has improved and now they (Hanjis) own buses and carrier trucks but do not prefer to leave boat life.

Kashmir in the Eyes of Mr. Fredrick Drew

Mr. Fredrick Drew, an Englishman was employed in the various civil capacities during the Maharaja's Government in 1862 A.D. and was asked to do geological investigation in the State. In 1865, he was put in charge of Ladakh in order to remove all indirect restrictions upon central Asian trade in that quarter. He was in the service of Maharaja of Kashmir for a period of ten years from 1862 to 1872 A.D.

He has left behind a memorable account of what he observed here. He says that Kashmir has justly a reputation for something distinctive if not unique in its character. Its position and form together are such that there is no parallel to it in the whole of Himalyas. It is a plain embedded among the mountains, a wide vale enclosed by mountain ranges lying at such a height above the sea as on the one hand to be of a climate entirely different from that of India, being saved from the heat that parches its plains and on the other hand to be free from the severity of cold that visits the more lofty plateaus or wide valleys that are found more towards the centre of the mass of the mountains.

Of the people of Kashmir he writes that Kashmiri People are doubtless physically the finest of all races that inhabit the territories of the valleys of Kashmir. They are of the finest



This is how the Chinar looks in Autumn.

race on the whole continent of India. Their physique, their character and their language are so marked as to produce an identity from around as distinct from their neighbours as their country is geographically separated. The face of a Kashmiri is of pure High Aryan type, particularly of Kashmiri Pandit. Muslims and the peasantry have kept their breed unmixed. They are a robust race broad shouldered and large framed and of great muscular power. Their clothing is simple that of the poor people is entirely woollen.

Kashmiris have qualities which one to be interested. They are noisy but not quarrelsome not are given to fight. They hate blood-shed. In intellect they are superior to their neighbours and are certainly keener than Punjabis and in perfection and clearness of mind and ingenuity, far outvie their masters, the Dogras. In disposition they are cheerful and humorous. Kashmiris are good linguists nearly all the men & a good proportion of women know either Punjabi or Hindustani. The Hindustani indeed will well carry one through Kashmir though Punjabi is more spoken by the older men who learnt it when the Sikhs were masters. The Kashmiri language is rather harsh in sound but it seems to one who listens to a conversation without understanding to be expressive, and be able to be made emphatic, those who speak it never at a loss to express every shade of meaning wanted.

About the economic condition of the people he says the country people are but poorly off. I think indeed that they get a fair meal but they can afford little beyond their simple food and are unable to provide against a rainy day. So when a bad year comes as though not often does sometimes happen they are put to great straits and will perhaps leave the country in numbers, for the isolation of the place is such that it is exceedingly difficult for any great importation of corn to be made to redress the failure of a harvest. Famines have in former times been occasion of migration of Kashmiri, the origin of the settlements of them we met, within various parts of outer hills and those in the Punjab.

Kashmir villages are very picturesque. The cottages are two storied in some parts. They have mud walls with a low sloping gable roof of thatch or of rough shingle. Of the city people he writes, "In Srinagar there is more variety in the inhabitants than in the country around, the people here are more divided up into castes, some of which are based on hereditary transmission of occupation. Kashmiri Pandits have some fine cost of features and their chief occupation is writing, great numbers of them get their living by their pen as Persian Writers chiefly in the Government services. Pandits are used to less laborious work than Kashmiri Muslims. They do not follow any other calling that requires muscular exertion. They do not spread generally over the country. Kashmiri Muslim are laborious and hard working. Women among them are generally good looking and have well shaped face, good brow and straight nose with black long hair. They wear like men long loose gown hanging in one fall from the shoulders to the ankles. About the city of Srinagar, he says it is the ancient and the present name of the city. During the medieval period it was called by the name of Shahar. Dr. Bernier in Aurangzeb's time and Forester who was in Srinagar, 1783 A.D. uses the name Shahar and not Srinagar, but when the Sikhs conquered Kashmir they restored the ancient name Srinagar but inhabitants call it Shahar. It is situated in the centre of the valley on the banks of Jhelum which is like that of the Thames at Kingston in width and rate of flow. It (Jhelum) is the chief artery of traffic. There are one or two streets and those but short ones that have anything like a continuous traffic while the river is always alive with boats. The river aspect of the city is extremely picturesque there is nothing like a quay or embankment and there is no line of regular buildings but each house is built independently, height uneven, off form varied and in material changing as to the proportion of stone and wooden. The view of these buildings uneven, irregular but for that very reason giving in the sun light varied lights and depths of shadow, of the line of them broken with numerous stone ghats or stairs thronged with people that lead from the river upto the streets and lanes of the city, of the mountain ridges showing above in form varying

as one follows the turns of the river or the streams flowing steadily below with boats of all kinds coming and going on it—is one remarkable interest and beauty.

Gulab Singhs ; the first Dogra rulers greed for money, he gives an interesting story, that it was customary to offer a rupee as Nazar (present). Any one could get Gulab Singh's ear. Even in a crowd one could catch his eye by holding up a rupee and crying out, "Maharaj Arz Hai". that is Maharaja, "petition". He would pounce down like a hawk on the money, and having appropriated it would patiently hear out the petition. Once a man after this fashion making a complaint when the Maharaja was taking the rupee, closed his hand on it and said, "No first hear what I have to say". Even this did not go beyond Gulab Singh's patience. He waited till the fellow had told his tale and opened his hand. Then taking the money, he gave orders about the case.

Islamic Conception of History and Historians of Kashmir

History has always been a popular field of knowledge with the Muslims. They had a glorious tradition of historical writing from the early days. From 14th century to the end of 15th century, we have a wide variety of historical works in Persian. The Muslim historical and other literature formed a cultural import differing little in subject matter or idiom from already established forms of historical writing in Muslim countries outside Kashmir. 'The Islamic conception of history is theistic'. The central idea and belief in Islam is that there is no God but Allah and Muslims believe in Holy Prophets and Prophet Mohammad as the last and Chief of the Prophets. Muslims always rejected the idea of incarnation of God. The Holy Quran contains the revelation of God and, therefore, guidance for history is to be derived from it. The Islamic view of history is not considered by Muslims to have been reached by reflection on the facts of history. It is the day how history is regarded. The Islamic conception of history is very different from the Hindu idea of history. It added a new wing to the historical writing. We have a number of historical accounts and biographies giving a detailed account of kings and royal courts. Historians were appointed in the courts of the rulers of Kashmir. They were naturally eager to please their patrons than to present a

comprehensive picture. As good and pious Muslims they adopted a didactic purpose in revealing the ways of Almighty to the Subjects of the ruler and the rulers were set up as agents of the divine purpose. The Central theme was the events and activities of the influential personalities—Sultans and Kings. Common people found no place in history. Even persons like Alamdari Kashmir, Sheikh Nur-ud-Din Reshi and Lalesh Wari (Lal Ded) were ignored. The aim of the historians was to please the ruler of the day. All history thus had a courtly halo around itself.

Historical literature of the Moghal period covers a very wide field. It cannot be briefly classified as official histories, informal histories, biographies, letters, literary works, records, etc. Abul Fazal's Aini Akbari is a comprehensive work on Akbar's life and reign, containing a detailed account of the administration and social life of the times. The administrative reforms initiated by Akbar and the varied re-actions of the court are portrayed vividly by an admirer and friend of Akbar. Muslim historians of Kashmir presented their works rather as collection of data than as an analytical study of personalities and events. Moralising limited and based on Holy Quran dominated the purpose of historical writings.

The earliest of Muslim historian mentioned is Mulla Ahmed who undertook orders of Sultan Zainul Ab-ud-Din. Mulla Ahmed was an eminent scholar and historian. He called the history of Kashmir as Bahral Asmar or the sea of tales. It was not completed by him and in A. D. 1594 Akbar instructed Mulla Abdul Qadir Badayuni to write and complete it. The book is not traceable. Mulla Ahmed's history is the source book of another eminent historian Malik Haidar of village Chadur. Pt. Jenaraja flourished during the reign of the same Sultan Zainul Ab-ud-Din. He was his courtier. It helps us to understand the circumstances which led to the establishment of the Sultanate in Kashmir. He has exaggerated the virtues of his master. He wrote history from the Brahman's point of view. He was an orthodox

Brahman and deliverately avoids the name of Mir Sayyid Ali Hamdani known to us as Shahi Hamdan, in his chronicles. After his death Shreevara Pt., his pupil became the courtier. He himself says 'I am attracted by the Sultan's merits'. His work is not as remarkable as that of his master Jenaraja. It is a source book on the period. After him Pt. Prajya Bhatt started to write history. His topography and chronology are not upto the mark. He had not mentioned anything about the struggle of Sultan Mohd. Shah and Fatch Shah.

Sayyid Ali composed his Tarikh Kashmir during Sultan Yousuf Shah Chakk's rule. Its manuscript is available in the Research Department. It gives a glimpse of the part played by Sayyid Ali Hamdani and his son Mir Mohd. Hamdani. It is important because of being religious as well as political history of the period. He was an eye witness to the rule of Mirza Haidar Dughlat and his death. Its chronology and topography are not valuable. Its theme is the propagation of morality. This is based on Qazi Ibrahim's Tarikhi-Kashmir.

All other histories were written after the Mughal conquest of the valley., viz., A. D. 1586. A few historians began to write and take interest with the problems and descriptions of the inhabitants of Kashmir. Zaffarnama was composed by Sharafu-ud-Din Ali Yazdi. He was the historian and biographer of Amir Timur. It was probably composed in A. D. 1424. It gives an account of Sikandar Shahmeri's relations with Timur. It gives a brief description of the Geography and inhabitants of Kashmir. Timur has composed Malfuzati Timuri and has given topography of the valley.

Nizam-ud-Din composed Tabkati-Akbari. Herein he gives a brief history from the earliest times to the annexation of the valley by Akbar (A.D. 1586).

We come across with a historian of early 17th century of Kashmir in persian by an anonymous author. Popular

tradition believe his name to have been Mirza Mehdi. He himself gives the date of compilation as A.D. 1586 and the date of completion as A.D. 1614 (A.H. 1023). He gives the brief history of Sultan Yousuf Shah and Yakub Shah Chakk. It is written in ornate and verbose style entitled 'Baharistan Shahi'. Hussan Bin Ali's History of Kashmir was written at the request of Jalal-id-Din Malik Mohd. Naji (grand-father of Haidar Malik of Chadoora). His defect is that he omits the history of later Shah Mirs and Chakks but deals in detail of the early period. Anyhow it is valuable. The well-known and eminent historian and architect of his period is Haidar Malik son of Hassan Malik of village Chadoora (Now raised to Tehsil status). He wrote Tawarik Kashmir in persian. He was a companion of Yousuf Khan in his exile after the annexation of Kashmir by Mughals. He wrote his Tawarikh Kashmir in A. D. 1612 and completed it in A. D. 1620. Haidar Malik was an eye witness to many events. His chronology is not correct. Though he was an orthodox Shia Muslim yet he does not spare Yakub Chakk's oppressive policy towards Sunni Muslims. The author's material is based on the histories of Hassan Bin Ali and Bahrستاني Shahi. He wrote in a simple and biased style. Mirza Haidar Dughlat (A. D. 1542-1551) was a great learned and scholar ruler of Kashmiri. He composed his notable Tawarikh Rashidi which is a source book of Mughal rule in India. This has since been translated by N. Elias and E. D. Ross. It was completed in A.D. 1546. The book contains detailed account of his invasion on Kashmir. He has given an account of buildings, monuments, culture, handicrafts and agricultural aspects of Kashmir. He ruled for more than ten years but died soon after. Otherwise he could have left a valuable account. His chronology is not correct.

During the middle of 15th century, Tuhfatul Ahbab was composed by a fanatical and orthodox Shia Muslim who does not give his name but must have been a desciple of Mir Shams-ud-Din Iraqi who introduced Nurbakash-Shiya faith in the valley. He discusses the difficulties that Mir Shams-ud-Din Iraqi had to face in his propagation. However, it tells us the progress of Islam in the valley. One such copy is obtained.

for the Research Department Kashmir University from the late Hujatal Islam Agha Sayyid Mohd. Yousuf, the Shia Mujthahid of Badgam (now Yousuf Abad). Mohd. Azam Khawja known as Azam Didda Mari...the Diddammar qtr. is on the right bank of Jhelum river between Nawakadal and Safakadal, Srinagar built by queen Didda for the accommodation of pilgrims and travellers was a great scholar and saint chiefly known as historian under later Moghals. His history is known as Tarikhi Azmi. It is written in Persian. The Persian edition of it has been published by Mufti Mohd. Shad Saddat of Nowhatta through Nur Mohd. Bookseller, Srinagar. Azmi died four years after the defeat of Marhattas by Ahmed Shah Abdali at Panipat (A. D. 1761) and lies buried at Malkkah graveyard, Srinagar. His tomb requires to be renovated. He was an eye witness to the arrival of the Prophet's Holy Relic in Srinagar in A. D. 1698 (A.D. 1110). Tawarikh Azami is a popular source of later historians. The works have been used by Kh. Azam for preparation of Tawarikhi Kashmir are :

1. Tarikhi Rashidi
2. Tarikhi Sayyed Ali
3. Muntakhib of Hassan Beg
4. Tawarikhi Haidar Malik
5. Reshinama of Baba Nasib-ud-Din Gazi
6. Darjati Saddat of Kh. Ishaq Navchu
7. Asrarul Abrar of Daud Mishqati
8. Tahfatul Fuqara etc. of Sheikh Mirad
9. Ma Seri Alamgiri

Abul Wahab Nuri A. D. 1768 composed Fatohati Kubriya. It is a Tazkira account in persian of the Kuberawi order of muslim mystics. It is a history and is based on Asrarul Abrar.

Mulla Bahaud Din Mattu A. D. 1832 composed a history of Muslims of these orders. Khausa Bhaudin, life of Makhdum Hamza Naqsabandia Qadiriya, Chistiya Reshiname E./O.

Of all the histories of Kashmir, Pir Gh. Hassan of Gamru village, Tehsil Bandipora (in Khuyahom Pargana) on the bank of Volur Lake is a notable historian of 19th century. His ancestors belonged to Srinagar, Zoonimar mohalla, who migrated during the Sikh rule. While on his travel in Rawalpindi, he secured a copy of Waqia Kashir by Allama Ahmed, the poet laureate of Sultan Zainu Abadin. It is a translation of history of Kashmir in Sanskrit by Ratankar Purana. It contains an account of thirty five kings who ruled Kashmir five thousand years back known as "Lost kings". These accounts were lost to history. Even Kalhana Pandit, our master historian fails to trace the account of these rulers. They belong to pre-historic times. This is of immense importance.

Pir Ghulam Hassan wrote in persian with equal facilities. He was respected for his learning. Even Sir Walter Lawrence had to pay tribute to Pir Ghulam Hassan, whom he supplied historical information and also taught Kashmiri language. What else (of the Kashmiri language) I have learnt, I owe to Pir Gh. Hassan Shah, a learned Kashmiri whose work has entirely been among the villagers. When Sir Walter Lawrence became Private Secretary to the Viceroy, he invited Hussan through the British Resident in Kashmir to be presented to the Viceroy. But the invitation was too late as Hassan had died a few days before. He had winning manners, quick wit and patriotic zeal. He planned his work in four volumes and compiled complete history of Kashmir from the earliest times to the death of Ranvir Singh Dogra (A.D. 1885). The first deals with the geography of Kashmir; its monuments, castes, tribes and religious sects. The second deals with the history of Kashmir from the earliest time to the writers own time. Ancient period is based on Kalhan Pandit's Raja Tarangiri,

the second on Baharistani Shahi, Haider Malik's history, Nizam-ud-Din and Abu Fazal have been his source. I find though the historian was a pious Muslim he had to keep in view his own interest. He has equally held Muslims of the valley responsible for demolition and destruction of Brahman and Buddhist tirthas, temples and vihars. In this respect his history is defective and he blindly followed his predecessors. He is acclaimed the first leader of Kashmiri Muslims who championed their cause. He has not investigated but had to please Dogra masters of Kashmir. He has throughout maintained his historical sense. He has depicted the poverty of Kashmiri muslims under Sikhs and Dogras. He had to maintain the policy of Dogras.

Among modern historian is Munshi Mohammad Din Fauq. He is the author of 70 works. Tarikhi Budshahi is based on research and Munshi Sahib has given the best of his life to research of the history of Kashmir. He died at Lahore on 14th September (Friday) 1945 at the age of 69. Besides, he has written 'Shibabi Kashmir' and Aqwami Kashmir. He has maintained simplicity both in prose and verse. He has not suggested any reform in his writing or brought liberal outlook among Kashmiris but has maintained loyalty to the Dogra rulers and feudal lords or zaildars of Kashmir. He has not depicted pitiable conditions of Muslim peasantry under Dogras nor has he mentioned woes and sufferings of Kashmiri Muslims when they were forced for Begar or corvee by Dogra rulers nor the policy of Dogra rulers who deliberately kept Kashmiri muslims backward and ignorant in matters of education and Government services.

Mohd. Shah Saadat (Mufti) was a research scholar and an employee of Research Department of our own time. He hailed from Pandan Mohalla Nowhatta, Srinagar. He was the brother-in-law of Maulvi Mir Waiz Mohd Yousuf Shah of Kashmir through his sister. He was made a Durbari in 1924 under Partap Singh Dogras orders. He has published 25 treatises on different topics relating to Kashmir. His History of Jamia Masjid is very fruitful. He was helpful to the scholars. Lastly I shall not forget my research scholar friend late Mohd Amin

Ebni Mahjoor. He was an encyclopedea on Kashmir. But unfortunately he did not leave any written work on Kashmir after him. He was a distinguished scholar and would guide researchers. I was often guided and benefitted by his scholarship and learning. He died early in 1980 A.D. at his native village Mitragam, Tehsil Pulwana. His son is Mr. Abdal Hassan Mahjoor, Programme Executive in Radio Kashmir, Srinagar at present.

Bridges of Old Srinagar

Jhelum (Old Vitasta) flows through Srinagar since the hoary past. Modern Srinagar was founded during sixth century A.D. The rulers at various times changed and chose other sites than Srinagar as their capitals, settlements on the left bank of Jhelum at Srinagar emerged during 9th and 10th centuries. Kings' Palace was located some where below Habba Kadal on the left bank. The Jhelum comes out of Vernagh and flows in a small channel upto Khanabal or above. It is spoken as Sandryan, various tributaries from Kothar (Arpat) Bringi (Kokarnagh) and Shahabad Dooru and rain-water from catchment areas of Pir Panchal join it near Khanabal or above. Lidder river from Pahalgam after irrigating areas of Dachnipur and Khovarapur meet at Gur and Vaghama villages below Khanabal.

From Khanabal (Anantnag-Islamabad) people call it Vyth, derived from Vyth Vutra a village near Vernagh, from Baramulla to Demel it is called Kashur Darya. From Demel onwards, it is spoken as Jhelum. It has played an important role in the economy and has influenced the character of Kashmiris before the advent of vehicular traffic. Greek historians call it Hydaspus, to Ptolemy it is Bidaspus. To our people in Medeval period it is Behat. To our ancients it is Vyth. The name Jhelum is Muslim origin. Alberuni

(Abu Rehan Ibni-Ahmed) calls it Jailum meaning slowness. Shrivara Pt. Sanskritises this into Jailami. It is navigable from Khanabal (Islamabad-Anantnag) to Baramulla without any lock except Weir at Chattabal where a passage for navigation exists separately. It is 122 miles from Vernagh to Kichhoam where Jhelum leaves the Valley through a rocky bed. Its width during December is 210 feet when the river is at its lowest and the mean depth is 9 feet. Sharaf-ud-Din Ali-Yazdi (A.D. 1397) informs us the existance of 30 Boat Bridges on Jhelum. The art of construction of bridges, especially of Deodar was the principal material for building bridges until the present times when it has now been replaced by masonry construction and it is belived to have been introduced by the Greek Rulers in the Pre-Christain era. The number of bridges has varied from time to time depending on the growth of population, expansion and development of the city. Bridges are cheap says Lawrence, "and picturesque". Their construction is ingenious.

The river boats were tied together by chains across the river and wooden floor was made over these for pedestrains. These bridges were blown up or untied at the approach of enemy. These existed since the 6th century A.D. When modern Srinagar was founded by Perversena II, one such bridge existed near about present Maisuma (then Maisuma Island) known as Brahat Sethu. From this bridge "great fire of Srinagar" could be seen during king Sussalas reign (A.D. 1150). King Harshdeva constructed another boat bridge called Maha Sethu for his own use. This bridge was located between Nawakadal and Zainakadal. It is believed that at this site later on Sultan Ali Shah (A.D. 1449) built the first bridge on the Jhelum called after his name Aali Kadal. Now Sultan Ali Shah built and innovated a new style of bridge building? Firstly he made iron clasps to import strength and durability. Boat-fuls of stone and earth in thousands were brought to the spot and sunk till the surface rose sufficiently above the water level ensuring immunity from storms and floods. Wooden trestles of deodar were constructed by placing rough hewn logs at right angles. As the structure

approached the requisite elevation to admit house boats passing beneath the deodar logs were centilevered. This reduced the span. Huge trees were made to serve as girders to support the road ways. The bridges have survived long. On this very style Sultan Zain-ul-Ab-Ud-Din constructed (A.D. 1427) Zainakadal bridge. This bridge was soon burnt down by his rebel son Adam Khan in A.D. 1500, the last Shahmeri Sultan Habib Shah built Habba Kadal. A year later (A.D. 1551) Sultan Fateh Shah constructed Fateh Kadal in the heart of the city (now old city) Nur-ud-Din Khan Bamzai-Afghan Governor built Nawakadal in A.D. 1767-68 for the benefit of the people of inhabitants of Nawakadal and Khandabhawan area. Saif-ud-Din Moghal Governor built the 7th bridge and named is Saifakadal A.D. 1671 (A.M. 1082). An inscription was installed at the eastern corner of the bridge giving the name of the builder, has now been removed and housed in Shah Sahib's mosque close by.

In A.D. 1774 Afghan Governor later on an independent ruler of Kashmir Amir Khan Jawan Shir shifted to Shergarh fort (now old Secretariat) built by him as his residence. To connect the right bank areas then known as Maidani Maisuma he built Amira Kadal bridge after his name at a huge cost which was swept away in the great floods of 1893.

Shergarh fort, his residence and office was used by five Sikh Governors deputed by the Lahore Govt. upto 1819 A.D. and down upto 1926-27 by first four Dogra rulers. The last Dogra Hari Singh made his residence in hilly health resort Gupkar at the foot of Zaberwan hills where he entertained Lord and Lady Irwin (late Lord Halifax) Viceroy of India in early 1927. This palace is now Oberoi Palace Hotel and Restaurant.

All the six out of seven bridges were swept away by the heavy floods of 1893. Though these bridges had weathered many a serious flood. Amira Kadal was rebuilt in 1895 by Partap Singh Dogra who tried to change its name as Partap Kadal but Amira Kadal remained in common use with the

people. This bridge is in a delapidated condition and now stands replaced by a brand bridge, which is now bustling with traffic. The old bridge is now taken over by pavement vendors on both sides which create obstacle to the pedestrians. Upto the end of last century two bridges Habba Kadal and Zaina Kadal had a row of shops on them which were cleared later on.

Out of 30 bridges only seven bridges existed upto 1956. Srinagar was, therefore, known as "City of seven bridges" Partial restoration and repairs were carried by the Moghal Governor Ali Mardan Khan during Jehangir and Shah Jehan's reign. It is curious that none of the boat bridges can be traced. Engineers of ancient period did not permit sufficient span. Their successors muslim engineers used wood in their construction.

Sultan Zainul-Ab-ud-Din had un-restrained love and great vision and instinctive understanding. He diverted the Dal water through Mar Canal which was previously flowing through confluence at Habba Kadal (Sheli-teng). He spanned seven bridges Naid Kadal, Bohri Kadal, Saraf Kadal, Qodri Kadal, Rajveri Kadal, Doomba Kadal and Skidafar now removed for constructions of Mar Canal Road after five hundred years.

All the main seven bridges in the city were closed at 10 P.M. when gun was shot at Hari Parvat Fort, and re-opened at 4 A.M. during Sikh and Dogra rulers upto A.D. 1949. None was allowed to cross these bridges during the night. With the growth of new colonies in the upper reaches of Srinagar a few more bridges have been constructed. In order to connect Gadi-Hanji Pura and Raja Bagh colonies a new bridge with a bizzarra name Zero Bridge was built after 1957. How this bridge got its old sounding name? Local residents with an impish sense of humour refer to the fact that one of the contractors *sona* Shora was hard of hearing. The word for this affliction is "Zuer" so it was named 'Zuer' bridge. The word got corrupted to Zero. It lies up stream unquestionably the Bridge No. 1, the new bridge could not but be as

such as Zero Bridge and should continue as such. In due course of time traffic became heavy and the bridge has now outlived its utility. It has now become so weak that railings have been put at both ends to prevent the entry of heavy vehicles like loaded trucks. Policemen have been posted here to check heavy loaded trucks. As mentioned earlier with the growth of population of Srinagar from 2 million to seven million a few more bridges have been constructed in the downtown area of the city during late fifties and early sixties. Noor Bagh bridge or Cement Kadal was built to connect localities of Idgah and Zonimir areas. Budshah bridge was built in 1956 in order to decrease the load on Amira Kadal bridge. This bridge is considered now the centre of Srinagar zero-mile.

Another bridge, Biscoe Memorial Bridge over Jhelum was completed in December, 1982 and opened by the late Chief Minister Shiekh Abdullah being close to the C.M.S.H./School started by late Mr. Tynadle Biscoe, the Christian Missionary in the eighties of the last century. Late Mr. Biscoe is the pioneer of Western Education in Kashmir. This bridge will connect circular road built under Master Plan of Srinagar. Mr. Biscoe's bronze bust was erected on the eastern edge of bridge which has been spoiled by some miscreants and is removed now.

One more bridge is proposed to be built up on Jhelum near or above Polo Ground. The project is estimated at one crore. The Govt. is finding the way to get the amount.

Besides, State Govt. has constructed a "By Pass Road" in order to lessen the traffic load on main roads of interior part of Srinagar, where generally accidents occur. This "By Pass Road" passes through extreme south western part of Srinagar and is connected through a massive concrete cement bridge at Panthchok (old Panduchak) at a huge cost which will be opened in the near future. It connects the main J.V. Road at Shala Teng, suburb of the city where further advance of Pakistani tribesmen was halted by the Indian Army in Nov., 1947 who retreated later on and Srinagar was saved.

21

Mountain Gates (Drangas) in Old Kashmir

The importance of the mountains around Kashmir is very great and serve us as protecting walls which has been recognized both by the inhabitants and foreign chroniclers. Since the early period the inhabitants have been won't to pride themselves on their country's safety from foreign invasions, a feeling justified only by the strength of these natural defences. Kalhana, speaks of Kashmir as unconquerable by the force of soldiers and of the protection offered by its mountains walls. Chemong, Fuyong, Huein Tsang and Oukong Chinese pilgrim scholars to Kashmir in early centuries testify to this. Alberuni (Abu-Rehan), the famous scholar, traveller does the same. He shows us how to maintain this natural strength of the country by keeping strict watch over the passes which lead to the valley (Kashmir). Sharof-ud-Din, the historian (A.D. 1397) says about Kashmir "This country is protected naturally by its mountains on every side so that the inhabitants without the trouble of fortifying themselves are safe from the enemy's invasions.

Nature has favoured Kashmir with a beautiful landscape, rich and fertile soil, it was coveted by people from the inhospitable regions of Central Asia, China and Tibet.

Therefore, the rulers had to perfect its military organisation and strong defence and had to build especially on the passes leading to the valley. Chinese pilgrims and Alberuni had occasion to note the system of frontier gates-watch stations. Drangas, where a careful guard was kept over the passes leading through the mountains. These fortified posts or "mountain gates" which they guarded played an important role in the narratives of Kalhana—our historian and subsequent chroniclers. Therefore, historical developments are closely connected with these watch stations—"Drangas".

These small forts or watch stations (Drangas or in more specific terms as Dakkas or Kotals, were in true sense the real gates and the word Dranga 'watch stations' is given by the commentator Mankha, the poet A.D. 1135. These gates served the double purpose. Firstly to guard the approaches to the valley and were garrisoned by loyal and experienced troops under a commander designated as Drangadasa or Devarpati in pre-muslim era—margesa or Lord of the passes—Nayyaks during Sultanate period and Maliks under Moghul rule. Local commanders were fuedal lords. They were bestowed large jagirs by Sultans and Moghul rulers.

Secondly custom duties and revenue was collected from those who entered or left the valley. Smuggling was prevented and culprits were severely punished. Every migrant was thoroughly examined and was not allowed to pass without the special permit or pass, now visa known then as Khati-Rah issued by Mandalessa in ancient period and Hakimi-Aala in medeaval times. The system served as an important check on unauthorised immigrants which continued during the medeaval period of Kashmir history. Commanders of the army units were the past masters in the guerilla warfare. They often beat back the invaders with heavy losses in men and munitions. When the Lord of the gate—Devarpati—Nayyak or Malik turned disloyal against the ruler, the valley had then every apprehension of being invaded by the enemy. Therefore, in lieu of his services the lord of the gates post was created hereditary and was granted a big jagir.

Harapura Drang

The first mountain gate or Dranga was that of Sura Pur now called in corrupt form Hura Pur (Tehsil Shopian) on the old Moghul route or Pir Panchal mountain at the entrance of the valley at a height of 6114 in the valley of the Rembyar stream which leads to the passes of Pir Panchal, of Durhal and of Rupri, was originally built by king Avantiverman's (A.D. 855/6-883) minister Sura Verman. It was dedicated to Lord Shiva called as Diamond city. It maintained its importance as trading centre with custom chowki upto A.D. 1878, when it was abolished by Ranvir Singh Dogra. One of the main routes of communication to the outside world led through this pass. Moghul rulers had built inns and residential houses for travellers so that they could stay there. Sultan Zainul Ab-ud-Din (A.D. 1450) established a colony of labourers whom he brought from Rajouri and Bhimber. This gate was known as Illahi Darwaza—gate of the Lord. Afghan rulers often repaired this gate. Present form is their work who in A.D. 1812 and A.D. 1819 had to defend Pir Panchal against the invading armies of the Sikh ruler of the Punjab—Ranjit Singh. Hura Pur is at present a small trading centre. Potatoes are largely grown here which find market in Srinagar and its suburbs. Kalhana mentions Utpala, a rebel and the murderer of King Sussala (A.D. 1121) when attempting to re-enter Kashmir from Pushiana—village at the south foot of the Pir Panchal pass, was caught up the mountains nearby the Lord of the gate. With in a short period the road will be a second line of communication after remodelling. Second Dranga or gate existed on Tosa maidan route Tehsil Beru—At its entrance a fortress with a large gate was built. Dr. Stein calls it Karkota Dranga. It played a great defensive role of the valley. Alberuni saw it in A.D. 1021 and described it as the biggest gate. Mohd Gaznavi when he tried to invade the valley was defeated by Kashmirian force under the king Sangamaraja of Kashmir. The attitude and the difficulty of the mountain defiles and extreme cold and barrenness must have had a good share in making Karkota Dranga a formidable fortress. At present traces of foundation of the castle are extant at the village Drangabal. Remodelling of this

road is under the active consideration of the State Government. In the south west of Tangmarg we find an old fortress on the banks of Perozpur Nullah 5 KM away from Tangmarg town. I believe it is Loh-kot better known as Loharkatta and must have been built during the early years of Lohara dynasty ruler. Lohara became a part of Kashmir during the tenth century A. D. It is a territory lying between Poonch and Mandi tehsils acquired by queen Didda when she was married to Kshemagupta of Lohara. Later on king Jayasimha placed his son incharge of this district. Here was a prominent gate with watch station for collecting custom duties and safeguarding the valley. During Indo-Pak conflict of 1965 most of the Pakistani infiltrators tried to enter the valley but by the timely information of one Mohd Din Gujjar, to the Indian army, their attempts were foiled. He was awarded Padma Shri by the President of India. Lohara remained a district of Kashmir upto the advent of Moghals (A.D. 1586). From Lohara the distance is 60 miles upto Srinagar. This fort and Dranga was repaired by the Sikh Government of Kashmir during 19th century.

Drang at Baramulla

Close to the western end of Baramulla town on the right bank of Jhelum, there existed an old watch station (Dranga) known today by the locals as Drangabal village where strict check was exercised on the movement of people from the gandhara route (J. V. Road) in the valley. It is now in ruins. Its foundation material was carried and used in the construction of Jhelum Valley Road during the latter part of 19th century.

Areas below Baramulla, now Tehsil Uri, Muzaffarabad were held by Khasas or Khokhas who often carried marauding expeditions into the valley. Baramulla—Sopur and Srinagar. Their last raid was 1856 A.D. when they were brought under control by Gulab Singh Dogra. People have suffered a great deal. Their tyranny and loot has given birth to a proverb in Kashmir 'Khokha-ha'. They are remembered even now when our mothers frighten our weeping child. But in our

own time Pakistani raid in October 1947 was more fatal. They destroyed villages and towns in Baramulla district. People became panic stricken in Srinagar during the dark days of October-November 1947. The only Hydro-electric station at Mohra-Uri was destroyed and Srinagar plunged into darkness. I found on my recent visit it (Dranga) is in ruins and never any care has been taken to preserve.

Huya Houm Dranga Kupwara

In the extreme north-east and in Kupwara district, we have the old village of Drang of Huya Ham. Its ancient name is Huya Srama and a site of old frontier watch station towards Kishen Ganga valley (now Neelam) where pilgrims would leave for Sharda tirtha through this route in ancient time. Although situated outside the limits of the Kashmir valley, Sharda shrine is forgotten by the pandits of Srinagar and lies now in the Pak-held area of Kashmir. Substitute tirthas have been found elsewhere in the valley. The Drang is called Sona Drang (gold Drang) and has half a mile in south west of Hayhom village. Remains of old towers are extant which leads up straight behind Drang to the mountain range in the north. The Drang and its name appears in Mahatmya as Suvarnurdhangaka. Afridis were settled here during Pathan rule to guard the roads across the mountains from irruptions of the turbulent bombas in the Kishen ganga valley and from possible raids of Chilas. Kalhana gives us an interesting account of the difficulties offered by winter march to the pretender Bhajora during King Jayasimha's time (A.D. 1128).

Drang at Dadukut Bandipore

The first line of communication we meet in the upper Kishen ganga valley is known as Gurez and connects with the routes leading to Astore (Gilgit) and Baltistan on the Indus. From Gurez point road is closed and is under the control of Pakistan since 1947. During 19th century it was improved by British Engineers into the Gilgit Transport Road, crosses the range by Tragbal and Razdhani pass nearly 12000 feet high. This road is remodelled and is motorable upto Gurez

and Telail by the present army engineers, Government of India. It was recently Oct. 1975) opened for heavy wheeled traffic by the late State Chief Minister, S.M. Abdullah. It starts from Matrigam village formerly Athvato village known as Dughaghata now Dad Kut Pass. It lay some eight miles farther to the east (Bandipur tehsil). Dard tribes of the valley from the north. This was fit for loaded animals in ancient times. We find the traces of some forts referred in the chronicles. This fort together with watch station (Dranga) was repaired by king Harshadeva of Kashmir in A.D. 1090 and placed Canpaka father of Kalhana historian incharge of this Dranga as Davarpati. This fort was occupied by Kashmir baron and later on fell in the hands of Dards. The site of the fort is on the Dadkut pass seen by me recently. Its route is through alpine ravine and is known as Vijje Marg. The garrison had to depend on water supply on a store of snow. Heavy wind and snow storms occur on the volar lake adjacent to it thorough this ravine known as Vyje Wav by locals. During medeaval period Maliks were custodians of this castle and lived at Bandkat near Bandipur. Oukong Chinese pilgrim, to ashmir (A.D. 749) calls it the "gate of the North" through which the road led to Po-lui (Baltistan) may have meant this Dranga or the fort of Dudhghata (Dudkot).

Then proceeding in the east of Dudkut 10 miles and in the north of Srinagar—Leh Srinagar road which passes over Zojila was an important thoroughfare. It connects Kashmir with Ladakh and thence with Tibet and China. Natural watershed has been the ethnic boundary. On this route at Gagangir village, a Dranga (watch station) and a fort existed and often repaired by medeaval rulers. Various invasions were made through this route. Gagangir is 7400 feet above the sea. This was an important place in the defence of the entrance to Kashmir. Gyalbu Rinchana—a Ladakhi prince after his conversion (to Islam) from Ladakh settled down in the fort at Gagangir who later became the first Muslim king Saddur-ud-Din of Kashmir. Chinese traveller pilgrim calls it 'the gate of the East' Mirza Haider named it as "the narrow defile of

Lar." His second famous inroad occurred (A.D. 1532). He has explained his exploits with special reference made to 'Gangir Dranga' by the ancient chronicler. The route on which the watch station was built was called Bhautta land route by Kalhana. The road is under Beacon roadways Government of India and is important from defence point of view.

Haider Malik and His History of Kashmir

Haider Malik, son of Hassan Malik was a resident of Chadura-Kashmiri Tsodur in the Nagam Pargana at a distance of 10 miles to the South of Srinagar. His ancestors were Rajputs belonging to the Chand (Raina) family. Originally they had come from Trigarta (Kangra-Himachal Pradesh) in the closing years of the reign of king Jaya Sinha (1128 A.D.) of Kashmir in the wake of their adventurous leader Mala Chand. Chodura was the family's hereditary seat. Mala Chand had been assigned a jagir in Lar Pargana (new Ganderbal) and appointed him as his Minister and Chief of the Army Staff. This Jagir remained in the family's possession upto Malik Mohd. Naji's time, Haider's Grand Father. Haider Malik and his brother were Kashmiri noble men and were 'orthodox Shias'. Malik Haider and his father Hassan were in the service of Sultan Yusuf Shah Chakk for 24 years and he was so much devoted to him that both father and son followed him in to exile to Bihar after the Moghal conquest of Kashmir in (1586 A.D.). During this period both engaged themselves in several successful missions for their master. But the turning point in his career was when Jehangir became emperor he granted Yusuf Khan a jagir in Bengal and sent him with

Qutub-ud-Din to suppress Sher Afghan in Burdwan where Aiba Chakk, another exiled Kashmiri Knight-errant was killed. Haider Malik and his brother Ali Malik protected and sheltered in his own house Mihru-un-Nissa Begum who was destined to become the future famous empress Nur Jehan against all dangers. In appreciation of his bravery and loyalty, Haider Malik was warmly recommended by her to the emperor Jehangir. The emperor bestowed upon him the titles of Chogtai and Raisul-Mulk.

نورالکھب حضرت شاہ جہاںگیر
شہر حیدرہ رئیس المملکت

Haider Malik was a great architect and a builder. Jehangir employed him to lay out a canal from the Sind river to irrigate Nur-Afza Garden. Shah Jehan appointed him superintendent of buildings, he constructed a water fall and a stream at Vernag in Shahabad Pargana. The inscriptions at this site is extant and reads like this.

حیدر بک شاہ جہاںگیر
شکر خدا کہ ساخت چنین آبرو
ایں جوئے دارہ است ز جوئے بہت
نہیں آبرو یافت کشیر آبرو
تاریخ جوئے آب بگفتار سرورش میب

He rebuilt and renovated the Khangah of Nur Bakshiya Zadibal which had been burnt down by Zaffar Chakk. He also built Jama Masjid at Poonch.

On Id Ramzan day 1619 A.D., the north eastern part of the city was completely gutted by fire. Three thousand houses

were burnt. Jamia Masjid the only lordly mosque in Srinagar was also burnt. The emperor Jehangir was in Kashmir and himself took part in extinguishing the flames. Emperor ordered Haider Malik to rebuild the mosque and the task was completed under his supervision in 17 years. He gives the history of the mosque on a stone slab which even today is fixed on the top of the southern gate of Jamia Masjid.

کشتن مسجد جامع زشت اسکندر شانی
 عمارت یافت دنگد سوخت از لغو پیر بهانی
 تمام پنج هزار و یکست و نیمه از بخت سعید
 بروز عید در سوخته در نوبت شانی
 ملک حیدر گسی الملک در محمد جانگیر
 نهاد از بنایش غار گاه میر قریانی

Haider Malik began writing his Tarikhi-Kashmir in 1618 A.D. and completed it in 1620-21 A.D. Mulla Ahmed's History Bahml Asmar forms the basis of his work. Another source of information was the study of Baharistani-Shahi written by an anonymous author and Tariki Kashmir by Hassan Bin Ali Kashmiri which is a short history of Kashmir from the earliest times to 1616 A.D. written at the request of Jalal-ud-Din Malik Mohd. Naji who were anxious to preserve a record of the achievements of his ancestors. The Baharistan Shahi is a history of Shahmeri Sultans upto the reign of Sultan Hassan Shah (A.D. 1563) which is briefly narrated but the Moghal conquest of Kashmir is exhaustively given and is a useful supplement to and check upon the Moghal accounts. But in addition Haider Malik records many of the old traditions preserved in his family of the Chakk period, Haider Malik was himself a witness to many events being a young man at the time but there is no mention of the part he played in there. He writes in a simple lucid style, his topography is perfectly

correct though his chronology is not correct and reliable. Haider Malik eulogises the wisdom and courage of his grand father Malik Mohd. Naji. Just as the author of the *Bharistani Shahi* exalts the achievements of Baihaqui Sayyids', Though by faith he was a "thorough Shia Muslim", yet he writes dispassionately and freely criticises his own co-religionist ruler Yakub Chakk for his oppressive and intolerant policy towards Sunni Muslims. His account of the reign of Chakk Sultans and their attempts to repel the Moghal invasion of Kashmir is very valuable and detailed. But unfortunately he is silent and does not describe the life of Yusuf Shah Chakk and Yusuf Chakk in prison during the last days. His *Tarikhi Kashmir* is a valuable document for the period (1586-1627 A.D.). The striking feature of this work are graphic description of places like, Shahab-ud-Din Pora-now Shadipur, Devsar, Lar, Tolamula, Amarnath Cave-Ich-Ichgam now Aliabad, Hokursar etc. etc. and the description of the earlier period is diffused, exaggerated and occasionally undependable. One of the distinguishing feature of Haider Malik's *Tarikh* is his love and patriotic feelings for his native land Kashmir which can be inferred in his account of the relations of Chakk rulers with emperor Akbar. Supernatural forces play the greatest role in determining the course of events in Kashmir.

Malik Haider's history is an epitome of the works of Maulana Nadiri and also as mentioned earlier of Mulla Ahmed whose pet name was "Qutub". Malik Haider has quoted the following two line say the Poet.

اے نگہ دہ سمع و بویت عالم پیرانہ
وز لب شیریں تو شہوہ است در ہر جانہ
مر نہ جیتد من آستانہ سے حورم حورں بگر

Malik Haider has preserved in the pages of his history the following elegy on Sultan Syayida Shahmeri datt.

بگورے ملک سے ہیر کہ شاہ کیا امت
 مردع مہر کی درخت و در شاہ کمارت
 جہاں پرچہ دوست بچو مارا قیست
 یا بلوے کہ شاہ جہاں و شاہ کیا امت

Administrative System In Ancient Kashmir

Nothing definite is known of the administrative machinery of Kashmir as it worked in the dawn of history. If Hiuen Tsang and Kalhana are to be believed, Kashmir was part of Ashoka's empire. It is possible that the Mauryan system of administration was introduced which was in vogue during the time of our poet historian Kalhan Pandit. He gives credit to the introduction of new administrative measures in Kashmir not to Ashoka but to his son Jaluka in about 3rd century before Christ. The Government of Kashmir was of the same type as those of other states. Before Jalauka's time the Government of Kashmir was run by seven chief officials or ministers, the judge, the revenue superintendent, the treasurer, the commander of the army, the envoy, the priest and the astrologer. With the extension of Ashoka's empire to Kashmir, his son Jalauka increased the number of offices (Karamsthans) into eighteen and by this act inaugurated the constitutional system based on Mahabharata and Ramayana. These offices were, the counsellor, the purohita, heir apparent, generalissimo, chamberlain, steward of the royal household, superintendent of prisons, treasurer, auditor of the treasury, officer with judicial functions, engineer of works, lord chief justice, president of the assembly, criminal jurisdiction, warden of fortifications and conservator of forests.

In the administrative set up first of all we had the office of Kingship which was hereditary. According to Kalhan Pandit the sovereignty of the state lies in the King. He was of divine origin and had absolute powers in the true sense of the term. He was part and parcel of Lord Shiva.

Nilmat Puran—

“Kashmir is Parvati, know that its King is a portion of Shiva. Though he be wicked, a wise man who desires his own prosperity will not despise him.”

According to Buddhists he was hailed as the Lord and was called Sarva Mahasakya. He could not be hurt by a man. He is also the source of all light. Though he was regarded as part and parcel of God and also in theory his powers were unlimited. There was always some sort of practical check over his authority. The first check was supplied by the Prime Minister and other ministers whose will the King could not wholly ignore. If Kalhan Pandit is to be believed their opinion was to be solicited in case of the selection of a new monarch. The King had to be humble and modest, versed in sacred and secular lore. He received his training for the high office from his childhood when he held the position of Yuvaraj. The king was certainly the chief patron of the state, of the society, by the religion and of the culture but he did not create them. He was throughout guided by the age old customs, usages and traditions. He was not allowed to be autocratic. If the king was weak or ineffective, the prime minister dictated the policy of the state and exercised the supreme power of the government. We have several instances of kings being placed on the throne of Kashmir either by the council of the ministers or by a committee of nobles and Brahmins. In the 6th century A. D. at least two kings Megghavahan, and Matri Gupta were placed on the throne of Kashmir by the council of ministers. Before his death king Yasaskar in A. D. 939 had to conserve Varnta as king with the approval of his ministers. During the reign of Queen Didda 980 A. D. We find Brahmins of the valley holding fast for removing Tungas

Sarvadhi Kara (Prime Minister) from his office. Thus king were often compelled to take measures they did not like. Next comes the council of ministers which had to assist the king in the work of administration. The prime minister of *Mukhyamatri* was the most important and powerful. His position was above anybody and was directly chosen by the ruler. The next in rank was the minister charge of revenue administration known as *Grahakrilyadhikar*. He was appointed direct by the king. This post was created by king Shankerverman in 883 A. D. and was the most important office. It was the highest ambition of every revenue officer to get this post. He had under him five secretaries called *Davars*. All the domestic expenses such as grants to temples, Brahminas, the poor, strangers, grants for the fodder of the domestic animals and the salaries of the royal servants could be incurred with his consent. The office of the minister in waiting (*padagar*) combined the duties of revenue collection and finance administration. The Accountant General (*Aksapala*) and the recorder of the official documents functioned under him. This system continued till the time of Lalitadittya 700 A.D. who created five new departments (*Karamsthans*.) The five departments taken together were put in charge of an officer known as *Panch Maha Sabha*. He presided over all these departments and was of high status. He also functioned as minister for war and peace, who drafted and signed the treaties on behalf of the king. The other officer was that of the city perfect known as *Nagardeep* who was in charge of the administration and defence of the cities and towns. *Davarpati* was the Lord of the gates. He was in charge of the defence of the passes leading to the valley and had a general command over the watch stations established on them. Lalitadittya's grand son Jayapidda added two more offices to the existing administrative machinery. One of these was the department of justice (*Dharmadhikaran*) and the other was the office of the moving treasury *Kala Gunja*. The creation of a mobile ex-chequer became necessary to serve on expeditions when the king's own treasury (*Gunja*) was far away. Shankerverman created two new departments. The first was charged with a share of law of markets (*Atta pati Bhaga*) and with a

collection of taxes on market shops etc. The second office (*Grhakratya*) concerned with the domestic affairs placed incharge of the treasurer through whom Shankerverman collected profits arising from the sale of incense, sandalwood, and other article of worship from the temples on the plea that they were the kings legal share of the selling price.

From ancient time Kashmir was divided into two principle administrative divisions : Kamraz and Maraz which has been referred in Sanskrit texts as Kramarajya and Madavarajya. At present Kamraz comprised the areas on both sides of river Jhelum below Srinagar while Maraz comprises those above it including Srinagar. In the Lohara period (10th century) one more mountain district called Lohara kingdom was added to the kingdom of Kashmir. This mountain district is immediately adjoining Kashmir in the south-west and is now Rajouri and Poonch districts. This district was brought under the control of Kashmir on account of Keshma Gupta's union with queen Dida in the middle of 10th century which continued down to the times of Kalhana Pandit 12th century & later. These districts were further sub-divided into several Tehsils, called Visaya. According to Lokaprakasha, Kashmir was sub-divided into 27 tehsils (*Visayas*). District was incharge of a Governor called *Mandalessa* who was responsible for the administration of the whole district. The tehsil or *Visas* was incharge of *Margapati* (today's tehsildar). His function was the supervision of *Visaya* (Tehsil) and villages lying within it, checking of their accounts and inspection of roads. He also appears to be an executive officer to decide civil and criminal cases. The village administration was carried on by the *Gramadivira* or *Gram Kayastha*. His duty was to maintain records showing the area of the holding of the villagers with their revenue, assessment etc. According to Kashemendra he could be appointed and suspended by *Margupati*. He is the official ancestor of our present patwari. Next to *Gramadivira* was *Skandekas*. He is identified as village head man, modern *Mquaddam* or *Lambardar* who was responsible for the collection of revenue and other cesses and had to look after the welfare of the village. He held his office at the will of

Margapati and paid bribes to him for retention of the post. Since old days he has been an important factor in rural administration. These posts existed since ancient times. Their salary was paid out of the contributions made by the villagers. Lastly to man the efficient administration in the government they evolved a highly trained class of civil servants known as *Kayasthas*. The career of the *Kayastha* was open to all castes and classes of population, as some believe, except Brahmins. They were the lions under the throne. A *Kayastha* (civil servant) drew his salary from the royal treasury monthly. According to Kalhana due to the efficiency of this class in the day-to-day administration the king could raise taxes and would look at their faces for their guidance and direction. Some kings like Uccala adopted severe measures to curb the corrupt practices of the civil servants and even terminated their services. *Kayasthas* became indispensable and gained in power and prestige. Both Kalhana and Ksemendra paint the *Kayasthas* with the blackest hue especially their greed for money, dishonest dealing and low moral character and pride. They carried systematic oppressions in different periods. The common man, the tiller of the soil and the humble worker had to bear the brunt of their inhuman exacting measures. In the end let me add that the administrative set-up of ancient Kashmir was well developed, well organised and efficient. Officers of the state were generally honest and dutiful. We had efficient system of executive, revenue and judicial administration and smooth government was maintained throughout. We have no reference that the rulers of ancient Kashmir bestowed favours on their kith and kin or their favourites.

24

Kashmir as Nehru Saw It

An architect of modern India, Jawahar Lal Nehru, the greatest of all Indians after M. Gandhi and free India's first prime minister for 17 long uninterrupted and formative years, was born on November fourteen, 1889 at Allahabad. He was the second son of Moti Lal Nehru through his wife Surup Rani, a Kashmiri girl. First Son did not survive for infant mortality was very high in those days.

If Nehru is remembered as a builder of India, it is not merely because he laid the foundation for its economic progress but also because he helped to establish certain institutions—a frame work for governance and the democratic process and carefully nursed them until his death. During the half century of his active political life he was ardently interested in everything of national and international importance. He was the world's most committed and yet its most refined enemy of absolutism, exploitation and discrimination and he strove to give reality to his vision of a new world order based on peace and co-existence. He was the first Afro-Asian leader to lead his country of millions along an "untrodden path of non-alignment and a mixed economy". The multi farious roles he played in his life and the mighty problems he faced at each stage and level in themselves would have made the task of biographer most difficult but added to these are millions of

words, he wrote and spoke during his life time. He was indeed a prolific writer. Books and articles apart even his letters often tended to turn into booklets. And then he was a willing speaker prove to giving half a dozen performances in a single day. Unprepared and unrehearsed. And yet he was not a person he released his own tensions fully in his writings, speeches or even his own outbursts of temper. He sustained throughout his life an inner conflict and tension, and while living simultaneously in the world's of Ideas and realities he strove continuously to level the barrier which separated them.

Nehru was a man of intellect of vision and of essential goodness. He was honest and sincere, kind and considerate, dispassionate and indecisive. He was possessed with ruthlessness, malice and pettiness, he had no aptitude for manoeuvres for dreary details of organisation and his personality had a sprinkling of vanity, conceit and romance which in his case be travelled rather than blemished".

So far my writing is concerned I shall not dwell on Nehru's political involvement in Kashmir problem or its future status—politics is a 'dirty word' as Monis Raza puts it and therefore is not my field. I remember a foreign correspondent once said about his foreign policy that his attitude to this problem 'revealed the sensitivity of a man whose love could be compared to the deep and enduring passion of a lover for a beautiful woman. His attitude towards its intervention was influenced by his strong love for its people. To him it (Kashmir) was like 'a crown on the head of India and the heart of Asia'. I shall give here interesting view of Nehru's passionate attachment to Kashmir which he has penned down in some of his books, written and published before India attained political freedom.

Nehru was by conviction 'modern of moderns', a socialist, doubting, questing, internationalist—a citizen of the world and by faith a humanist, a bewildered Brahmin—obsessed with the fact of his ancestry being Kashmiri Pandits.

He was a bit European, a bit Chinese, Arab and African. But taken as a whole he was Indian and nothing but Indian.

He appeared to have been proved of the fact that his ancestors were Kashmiris. He observes in his autobiography we were kashmiris. Over two hundred years ago early in the 18th century. Our ancestor can down from that mountain valley to seek fame and fortune in the rich plains below. Raj koul was the name of that ancestor of ours and he had gained reminence as a Sanskrit and persian scholar in Kashmir. He attracted the notice of Emperor Faruksiar during the latters visit to kashmir and probably at the emperor's instance, the family migrated to Delhi about the year 1716. He tells us later the love and affection for his mother and says "I admired her (Surup Rani) beauty and loved her amazingly her small and beautiful hands and feet she belonged to a fresher stock from kashmir and her people had left the homeland only two generations back".

People all over the world consider Jawahar Lal Nehru as a world statesman, a captain who led the freedom movement and as I said earlier a builder of New India. But to the core of his heart he was a poet and a human individual. He was deeply moved by the un-surpassed scenic beauty of his land of forefathers and says "I wandered over the Himalyas which are closely connected with old myth and legend and which have so much influenced our thought and literature. My love of the mountains and my kinship with kashmir especially drew me to them, and I saw there not only the life and vigour and beauty of the present but the memoired loveliness of ages past.

The thirst for wandering in search of beauty of nature compelled him to visit Kashmir of and on. It was an unending journey for the quest and beauty of nature which he could never complete to his satisfaction.

He says but the journey is always worth the making even though the end may not be in Sight and quotas walter de-la-Mare.

"Yea, in my mind these mountains rise,
Their Perils dyed with evening roses
And still my ghost sits at my eyes
And thirsts for their untroubled snows".

Chap. VI. (Autobiography)

He paid several non-political and care free visits to the valley and recounts his experiences of his first visit to Kashmir in the summer of 1916 a few months after his marriage. During this visit he journeyed beyond the valley and went up to the Ladakh road over and above, with his cousin. He wandered for several weeks in the mountains. At Matayan he was told that the cave of Amarnath was only 8 miles away. He attempted to reach the holy cave over the high mountains but due to his inexperience of climbing the mountains he slipped down a steep gorge but was saved by his cousin from the jaws of death. It is clear that fate had spared him for a purpose. Here he says, "we turned back weary and disappointed and the cave of Amarnath remained unvisited."

This was his first visit (1916) to Kashmir. He further says, "The higher valleys and mountains of Kashmir fascinated me so much that I resolved to come back again soon". But he could not fulfil his resolution due to his preoccupation in the coils of politics and public affairs. He paid a brief second visit to the Kashmir valley in 1940 during the World War II. He writes about his hurried visit in the Postscript to his autobiography he added. "But sometimes there is an escape for a while at least from this world. Last month I went back to Kashmir after an absence of 23 years. I was there only for 12 days, but these days were fulfilled with beauty and I drank in the loveliness of that land of enchantment. I wandered about the valley and the higher mountains and climbed a glacier (kolhai) but felt that life was worth while".

Jawahar Lal Nehru, as an eminent student of world history was greatly fascinated by the chequered and colourful history of Kashmir. He appears to have been deeply impressed by the study of Kalhana's *Rajatarangini*. In his *Discovery of India* (Chapter Four, section 12) he observes: "Unlike the Greeks, and unlike the Chinese and the Arabs, Indians in the past were not historians. Only very gradually are patient scholars today discovering the clues to the maze of Indian history. There is really one old book, Kalhana's *Rajatarangini*, a history of Kashmir written in the twelfth century A.D., which may be

considered history". In his *Glimpses of world history*, (Chapter 9) he notes, "The only real history in Sanskrit is a history of Kashmir, *Rajatarangini*. The chronicle of the king of kashmir, and was written by kalhana...we shall read it not only because it is a fare book, but also because it tells us a great deal about the past, and especially about kashmir, which, as you know, is our old homeland."

The History of Kashmir fascinated Nehru also because this valley was once a great seat of culture and learning, a centre by turns of both Buddhism and Brahminism. It was here he reminds us, that the great medeaval scholar and traveller, Alberuni, studied and mastered Sanskrit, it was here herecalls, that Zian-ul-Abidin, a century before the advent of the Great Akbar, realized the concept of a national state and of a composite Indo-Muslim culture. Nor can he forget the celebrated Buddhist missionaries and pilgrims who traversed through this valley to and fro across the Himalayan barriers and established undying cultural links between India and Central Asia, as also between India and China". As a historian, Jawaharlal Nehru, while recognising that kashmir, through centuries of history, had developed an identity peculiar to herself, observes, "But in spite of this difference, kashmir had always been and continued to be an important seat of Indian learning and culture" (*Discovery of India*, Chapter Six, Section 4).

Let me conclude with a reference made by Nehru to the Treaty of Amritsar in his *Glimpses of world history*. Chapter 109. This book was orginally written by Nehru in the form of letters addressed by him to his daughter from prison. Addressing Indira Gandhi, he says, "It may interest you to know because you are a kashmiri that kashmir was sold by the British to Raja Gulab Singh of Jammu for about Seventy-five lakhs of rupees. It was a bargain for Gulab Singh. The poor people of kashmir of course did not count in the transaction".

25

Islam in Kashmir

Islam is simple and so practicable that it is acceptable to everyone who wishes to understand it with an open mind. The divine principle, enshrined in the holy Quran are clear and impressive. The Quran is our constitution and it ushers us towards pious and holy path of life. People have accepted the Islam because of its reality and simplicity. Islam believes in converting the hearts of this people by real preaching.

The Holy Quran has strictly prohibited its followers to employ force or any kind of coercion in winning the people of other religions. In the connection, verse 256, 2nd Surah warns us :

“Let there be no compulsion in religion. Truth stands out clear from the error. Whoever rejects evil and believes in God has grasped the most trustworthy hand hold that never breaks.”

Muslim saints, Sufis and Missionaries were conscious of the Divine command propounded by Prophet of Islam.

“Invite all to the way of Lord with wisdom and beautiful preaching and argue with them in ways that

art best and most gracious : for Lord Knoweth best who have strayed from His part and who receive guidance."

Islam become popular because its followers be haved as an army of liberation for delivering humanity from the misery, exploitation and backwardness. They gave message of peace and prosperity to the humanity. The contribution of Islam to modern Spain and south East Asia is still evident. The intellectuals of present Spain still mourn on the tragic withdrawal of Islamic forces from their country, as they believe that their socio-economic and cultural development would have been far better, under the banner of Islam. The Govt. of Spain has recently allowed the Muslims dewelling in that country to worship in the great Moseque, built by Muslim warriors of the past.

Muslims were being treated as the "angles of salvation" and were being received everywhere as harbingers of peace and deliverers of humanity. To quote Prof. Toyanbnee, "wherever followers of Prophet went for propagation they did not have arms in their hands but were harmless to the core" Prophet's followers "entered Spain as the force of civilisation and culture" and when they were expelled after 700 years it marked an end of culture there.

The year 97 A. H. (715-716 A. D.) is the land-mark in the annals of Kashmir. Prophet's followers entered in the valley as traders under the leadership of a Syrian Muslim Hamim by name in the company of Raja Dahir's son who found shelter with the then ruler of Kashmir Chandreapida. The fugitive prince informed the ruler that he had with him an Arab Muslim trader with extraordinary qualities of Islam were called Mallachas then and as such were allowed to settle in a separate then part of Srinagar which became known as Malchamar (Ali Kadal, Srinagar). These Muslims entered as Traders later on as adventurers and propagators. Years rolled on this way and Kalhana records that Lalitadittya's son and successor Vijiraditya "sold many men to Maliechas" and these men introduced practices "which befitted them."

Morcopolo, a famous traveller tells that "a colony of Muslims in Kashmir had emerged and the people (Brahmins and Budhists) do not kill animals and that when they want to eat meat they get the Saracens who dwell among them to play the butcher". These Saracens were emigrants from far off lands from Turkistan or those who had believed Pagan Gods and had now accepted Islam as their faith at the hands of Priest missionaries from Central Asia and India. Later on we hear ruler of the valley Harshdev (1089 A. D.), Rajadeve (1212 A. D.), Biksacarac (1120 A. D.) and Jayasimha (1128-1155 A. D.) employed and recruited muslim soldiers in civil and foreign wars who fought with loyalty. Harshdev's Chief of the Army Staff a muslim Madna by name or in the words of Kalhana "captains of hundreds". Harshdev introduced muslim influence in every walk of life, in dress and garments.

The saint missioneries and Sufis came in the guise of traders and adventurers and were responsible for spreading Islam in the happy valley. The first Sufi and missionary was Syedd Sharraf-Ud-Din Bulbul Shah. His teaching had great impact on the ruler of Kashmir Rinchana later on King Saddae-Ud-Din. This was important episode in the annals of Kashmir. It increased the "prestige of Islam" and soon some of the nobles accepted the new faith. His work was carried on by other Sufis, chief among them were Sayyid Jamal-Ud-Din, Sayyid Hassan-Samnani, Sayyid Taji-Ud-Din, Sayyid Ali Hamdani and his son Mir Mohammad Hamdani. Then came other propagators Alamdari Kashmir, Sheikh Nur-Ud-Din Reshi and his disciples. After him such persons who played the role of propagators were Shams-Ud-Din, Sheikh Hamza Makhdum, and Baba Daud Khaki. Due to their efforts majority of the inhabitants of the valley accepted Islam as their faith. People held in great esteem these Saints and built and endowed mosques and Khanqah for them. Not a single muslim ruler actively participated in their missionary activities. These propagators had "seldom solicited cooperation". In the words of Stein (Dr) "Islam made its way into Kashmir not by forcible conquest but by gradual conversion" (Raja Tarangini). Kashmir was as hopeless state until the establishment of a stable Government infused with spirit of

tolerance and equality. The original creeds in the valley had grown so "sterile and un-responsive" that they needed to be revolutionised. According to Kalhana social and political disintegration had begun from the beginning of 11th century. There was growth of sectarianism in Hindu Society and the anarchy in the religious creeds had set in. The social system adhered by the majority had degenerated into mass of supersitions and rituals and could not satisfy spiritual demands of the people. Islam was free from ceremonial caste and priesthood. It appealed to the masses and won the converts. By the close of 14th century A. D. we see the great saint poetess Lala Ded (Laleshwari) she raised voice against superstition, Brahmin conservatism and dogmatism.

Another factor responsible for the success of Islam in Kashmir was the laxity of caste rules. Buddhism had relaxed caste rules but it had become strong and cohesive force under Brahman rulers. Therefore Muslim propagators had no difficulty as it did have in other parts of India.

Muslim rulers adopted a policy of non-interference in religious matters and the success of this simple and "monotheistic religion" was mainly due to the efforts of Sufis in Kashmir for whom the ground was already prepared. Jonaraja (Zoonaraj) bewails and laments "Kingdom of Kashmir was polluted by the evil practices of Malechas". Shrivara also complained the "abolition of old practices and their substitution by new ones". But inspite of these protests foreign ideas and influence had gone deep in the minds of masses. In course of time all castes other than Brahmans had disappeared from the valley. Thus Islam brought about a great transformation in Kashmir society but retained some old beliefs and there was no complete break.

Idul Fiter, Idul Zuha were common festivals. Ganacakra, Sont, Veth-trawah were celebrated by both the communities. Muslims of the valley continued to accept Hindu places of worship as sacred. Even the time of Baba Daud Khaki (A.D. 1521-86) there were instance of Muslims worshipping idols

(Asrarul Abrar page 276). Our Muslim rulers had Hindu wives who clung to their customs after acceptance of Islam. Muslim rulers participated in Hindu festivals and visited Hindu Shrines and requested the aid of the Gods. In order to avert famines and constant rains even today some sacrifices are made by the Muslims. On his visit to Kashmir Abul Fazal observed that at Tukshaqanaga (Zevan village) near Srinagar 300 Muslims were worshipping the diety.

Islam brought about new values in Kashmir society but at the same time past was not done with Islam opened new gates to foreign influences especially Iran and Central Asia. It brought about a new change in our mother tongue Kashmiri which was enriched by Arabic and Persian words. Due to introduction of various cultures it brought about a fresh renaissance in our Kashmir. Kashmir society was tired of anarchy and civil wars of later Hindu rulers. Islam was greeted as saviour and willingly accepted by the inhabitants. Stability, order and peace was ushered in. Brahmans were dissatisfied with the corrupt ministers of old regime. Trade had suffered and agriculture had come to standstill. Under these circumstances Islam was welcomed in Kashmir. Agriculture began to flourish. Burden of taxation was tightened, life and property rendered safe and sound. New ideas began to be assimilated. It brought about religious toleration.

Islam changed our way of life. Kashmiri became charitable and hospitable so much so that when guests arrive in our homes we do not touch food without them. The result is the emergence of a society (Kashmiri's) which is secular tolerant and democratic in character and outlook.

26

Tuzki Jehangiri and Kashmir

Sultan Salim later on Nur-ud-Din Jehangir was born on 17th Rabi-ul-Awal, 977 A.H. corresponding to August 31, 1559 at a Village Sikri then, near Agra. Till his birth he says, "my father Jalal-ud-Din Mohd. Akbar was continually praying for the survival of a son to dervishes and reculses." He was brought at a court which extended a splendor Patronage to art and in a city which was in itself go marvel of art. His aesthetic faculties were trained to a remarkable degree. His education made him fairly conversant with history and Geograpny. He was fond of biographical details. (His interest in botany and Zoology would have done credit to any professional scientist.)

It is his Memoirs that gives a lively account of India in the early decades of 17th century and a valuable supplement to the AKBARNAMA. To quote Henry Beveridge, Memoirs of Jehangir is for more human and fuller of matter than the story a Gallic works. "His Memoirs are not inferior in interest to those of Baber". Jehangir was by no means a remarkable man as his great grand father, Baber. He was a most faulty man and his own account of himself often excites our desgust and contempt. But he had the sence not to confine his narrative to on account of himself and he has

given us a picture of his father, the great Akbar which is a, bigger 'plum' than anything in Babar's Memoirs. But his account of himself has also its charm, for it reveals the real man and he lives for us in his memoirs. Jehangir was noted a strange mixture. The man who could stand by and see man flayed alive and who himself tells us, put one man to death and had two others hamstrung because they showed themselves in opportunity and frightened away his game, could yet be a lover of justice and could spend his Thursday evenings in holding high conversation. Tuzki Jehangir or his memoirs had been written for the first twelve years of his reign he made them into a volume, Jehangir, reigned for 22 years but ill health and sorrow made him give up the writing of his memoirs in the 17 year of his reign and entrusted the task to Mutamad Khan the author of Iqbal Nama who continued the memoirs to the beginning of the 19th year. He then dropped writing memoirs in the name of the emperor but he continued the narrative of the reign to Jehangir's death in his own work, 'the Iqbal Nama'. Mohd. Hadi afterwards continued the memoirs down to Jehangir's death. Jehangir is a true Indian. He dwells delightedly on the charm of India's flowers, particularises the palas, the bokul and the champa and avows that no fruit of Afghanistan or central Asia is equal to Mango.

Jehangir paid a few visits to Kashmir along with his father emperor Akbar, when he became king, to avoid the scorching heat of the plains. Jehangir would always be in Kashmir in the lap of nature. Among other things in his memoirs there is a full account of Kashmir which is considerably superior and praised by Sir Walter Lawrence.

Jehangir visited Kashmir in the second year of his reign and pitched his camp on the banks of Jhelum, and records. In the night a very strong wind blow, dark clouds obscured the sky and it rained so heavily that even the oldest person had never seen such rain with in their memory. The rain ended with showers of hail stones, which were as large as/ hens eggs".

Jehangir gives us an account of Vernagh which is the source of Bhat now Jhelum. The spring rises in a basin of an octangular form about 20 yards. Near it are the remains of a place of worship for recules cells cut out of the rock and numerous caves. The water is exceedingly pure...the depth was not more than one and a half the height of a man." Jehangir rebuilt the spring with stone and garden laid out with a canal. His first inscription.

ایر جہانگیر شاہ اکبر شاہ - دین بنا سر کشیدہ بر ملاک
بانے عقل یامت تاریخیس - قہر آباد حشر دیراگ

His second inscription is as follows

حیدر حکم شاہ حیاں باد شاہ غیر - شکر خدا ساحت آباد جوئے
اس جوئے دارہ است ز جوئے بہشت باد - زین آباد یافتہ تیر آب
تاریخ آب جوئے بگفتا سر و شیب - از چشم بہشت راں آمد جوئے

Jehangir describes the flowers and springs with poetic fervour. He would gaze rapt with wonder and admiration at a beautiful rose or a tulip hill or revulet.

Speaking about Kashmir Jehangir says, "It is a garden of eternal spring or an iron fort to a palace of kings—delightful flower bed and a heart expanding heritage for dervishes. Its pleasant meadows and enchanting cascades are beyond all description. There are running streams and fountains beyond court. Wherever the eyes reaches there are verdure and running water. The red rose, the violet, and the narcissus grow of themselves in the fields, there are all kinds of flowers and all sorts of Sweet Scented herbs more than can be calculated.

In the soul enchanting spring the hills and the plains are filled with blossoms, the gates, the walls, the courts, the roofs are lighted up by the touches of banquet-adorning tulips.

Jehangir describes the weight and measures current in Kashmir. He says the Pakhli nav (J.V. road) route is the best route to Kashmir. Speaking about Jhelum, Jehangir says "It passes through the heart of the city. No one drinks its water because of its heaviness and indigestibility. All the people of Kashmir drink the water of lake that is near the city called Dal."

Rice is the principal food of the people. They boil it fresh and allow it to get cold and then eat it and call it batha, poor people keep a portion of batha for a night and eat it next day. Oil and butter are used by people who are well of comparatively.

Men and women wear woollen cloths called pattoo and put on a round turban. They believe without wearing pattoo they catch cold and cannot digest without it.

The labourers in Kashmir used to get salt in return of their wages. Jehangir makes a particular reference of the shortage of salt in Kashmir which is imported from Hindustan for "salt is not produced in Kashmir. Jehangir continues even in the beauty of the inhabitants there is but very little."

There is a body of Fakirs whom Kashmiris call Reshis. They have no religious knowledge or learning and possess simplicity. They abuse no one. They eat no flesh, they have no wives and always plant fruit bearing trees in the fields. They are about 2000 in number. There is a body of Brahmans living from of old in this country and talk in Kashmiri. One cannot distinguish them from Muslims. They have books in Sanskrit and read them. They carry into practice whatever relates to the worship of Idols. They are esteemed greatly. To him (Jehangir) Kashmir is the Ideal abode for seclusion and

meditation. That is why he prayed with his dying breath. I want Kashmir and nothing else.

اردشاه جہانگیر دم نزع جو فرسند
تا حسرت دل گفت کہ کشمیر
دگہ بہیچ

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